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# TWO LECTURES

ON

# THE INQUISITION,

DELIVERED IN

## SPRING ST. CHURCH,

MILWAUKEE,

BY REV. JOSEPH G. WILSON,

PROF., MILWAUKEE UNVERSITY,

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PROF. WILSON:

There is great interest expressed in your able and instructive Lectures on the *Inquisition*. We are desirous to see them in a permanent form, that those who did not hear them, as well as ourselves, may have the pleasure and profit of their perusal.

We therefore respectfully solicit a copy for publication.

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Milwaukee, March 30, 1853.

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Milwaukee, April 4, 1853.

*Messrs. Geo. F. Austin, E. D. Holton, S. C. West, P. C. Hale, G. P. Hewitt, J. S. Douglas, H. S. Burton, and others:*

Gentlemen:—After some hesitation, I have decided, as soon as my professional engagements will permit, to place a copy of the Lectures which you have expressed a desire to publish, at your disposal.

Yours respectfully,

J. G. WILSON.

# LECTURE I.

## THE INQUISITION.

The right of every man to perfect liberty of Religion and of Conscience, a right guarantied by the Creator, as the sacred heritage of the soul, inseparable from its existence and indispensable to its responsibility, has been maintained and defended by all good Governments, Civil and Ecclesiastical, in every age of the world; and is restrained only by tyrants.—Persecution for the exercise of the rights of Conscience, is repugnant to the profound mysteries of human life, and to the inviolable principles and order of Nature. All the refined instincts of the human soul cry out against it; and the only apology that can be presented in extenuation of the atrocities of a former age, must be derived from the ignorance and barbarism of those by whom they were enacted.

Opinions may be confuted without prejudice to right; but freedom of thought and of expression may not be suppressed without sin in the sight of God, and violence against man.—Within the domain of Conscience, no Potentate nor Priest has a right to enter; and the intruder within that sacred enclosure should be expelled, as the apostate angels were rejected from the Courts of Heaven.

A Church "out of which there is no salvation," has no divine warrant for enforcing the true faith upon unwilling disciples; for Jehovah himself, in all the merciful discipline of Providence and Grace, recognizes and respects the moral

freedom and personal responsibility of his people. The Government, therefore, or Hierarchy, which pronounces sentence of proscription upon opinions or doctrines to which millions of men, enlightened and honest, conscientiously adhere, is a bold, presumptuous usurpation of the prerogative of Jehovah—an assumption of despotic power, inconsistent with the rights of man and the peace of the world; for should a whole nation agree to worship according to the ritual of the Grand Lama, or Sovereign Pontiff, to-day, they may be burned to-morrow for having done so, either by the capricious monarch, or by his unprincipled successor.

Those persons, whether Catholics or Protestants, who, in contempt of personal interest, and in the face of danger, endure persecution, are martyrs to their convictions of truth—the world's true noblemen, worthy of a better fate than exile or imprisonment; to whose memory we might appropriately, in emulation of the spirit of antiquity, erect altars and statues, as having displayed the highest efforts of human virtue.

American citizens hold in reprobation the principle of Inquisitorial persecution, and the artful appeals of Priestcraft cannot reconcile them to the diabolical policy of tyrants.—The American guaranty of the freedom of Conscience, in the Constitution of the United States, is not merely an arrangement of policy, but the expression of a fundamental principle, of universal adaptation—founded upon the nature of man and the Law of God; and every coercive measure, in violation of this principle, by Church or State, by Catholics or Protestants, calls for the reprobation of the whole civilized world.

Violent exceptions do not destroy the principle—flagrant fanatical outrages do not justify its repudiation, and even the

Italian States should be required, by the moral force of civilized nations, to pay respect to this primary article of the Christian faith. Every Roman Cathedral and humble Chapel in the country is a monument of the Catholic liberality of the founders of our Government; for had they imitated the example of the Sect of Rome, freedom of Conscience would have been accorded only to the dominant majority. Every free government, and every truly Catholic Church, respects and cherishes the rights of minorities.

American citizens in Italy, and protesting Catholics, should be permitted to exercise the rights of conscience, even in sight of the Vatican, as do the vassals of the Pope, under the protecting Ægis of the Constitution of the United States; and the burning indignation of the world should be aroused against the State or Council, Civil or Ecclesiastical, which subjects God's freemen to torture, imprisonment or death, for non-conformity to prescribed religious dogmas or ceremonies. The despotism which makes non-conformity a penal offense, is a disgrace to the governing party, and an outrage upon the governed. The Church which cannot be saved without so costly a sacrifice upon the altar of its Priesthood, deserves to die—and it will die, for it is blasted by the breath of the Almighty, and its ghostly officials shriek in agony at the entrance of the light, and burn the Bible which reveals to the perishing tribes of earth the way of Life.

Freedom of thought, of speech, and of worship, is an inalienable right; because the relation of man to the Creator is prior and paramount to that which he sustains to society, and cannot be affected by the changing relations of social and political life. To establish and enforce any system of worship, transcends the lawful prerogative of an accidental majority, or of a permanently dominant party. The careless and

the hypocritical may comply with the prescribed ritual, but the earnest, truthful worshiper must act in accordance with his own convictions; for it is obvious, that to profess a form of worship which our own consciences do not approve, would be false and hypocritical. If, therefore, a constrained obodience to a prescribed ritual be criminal, the enforcement of it by persecution cannot be innocent.

The arrogant assumption of the right of coercing religious opinions, is at war with the most precious interests of the soul, for it robs man of his chief prerogative and glory—the empire of a rational being over his own faculties. In a free Government, every profession, and art, and religious faith, enjoys protection. The Merchant and the Husbandman, the Artist and the Mechanic, the man of genius and the man of talent, the Jew and the Mahomedan, the disciples of Confucius and of Manes, the Deist and the Christian, the Protestant and the Romanist, pursue their chosen modes of faith and of life, subject only to the restraining and modifying influence of argument and example; each equally responsible to society and to Government for his conduct, and liable to restraint and punishment for any unlawful interference with the rights of others in the exercise of a common liberty.—This broad principle accords with the law of Nature and of God; for it is but the application to social and political life, of the first great principle of the Christian religion.

The principle of persecution is a relic of Paganism—one of the fossil remains of a former age, preserved in the tomes of historical and legislative records, to reward the labors of the antiquarian, and to indicate, by a species of moral magnetism, the real enemies of civil and religious liberty; for to every right minded man, whether Catholic or Protestant, there is a fiendish turpitude in applying the prison, the screw, the

slow fire, or the "gentle torture," to convince the judgment and control the conscience; the hypocrite so converted being made by the process, twofold more a child of hell than he was before.

The lesson of Civil and Religious Liberty, so distinctly taught in the Sacred Scriptures—the great charter of human freedom—the self-appointed rulers of the earth have been slow to learn.

In every age of the world there has been a *noli me tangere* class of men, claiming, *jure divino*, a monopoly of Government, Civil and Ecclesiastical—absolute and infallible—called, in familiar parlance, the "privileged class," embracing royal and priestly dignitaries, which, professing "to *know* that its teachings are certainly true, and that all other teachings are certainly false," has waged "uncompromising warfare with every element" of freedom, "within or without," that refused to acknowledge subjection to its usurped authority.

The claims of the popular religion were regarded as founded upon "infallible certainty;" "singularity in religion" was treated as a "treasonable offense," and many of the best and purest minds were sacrificed to gratify the demands of a malignant fanaticism.

Daniel and Socrates were condemned for the exercise of the rights of Conscience; non-conformity being regarded as a penal offense, on the principle "*cujus regio, ejus religio*," a principle which stimulates the tiger-like ferocity of bloody inquisitors, and sanctifies murder and revenge in the name of Christian charity, "the most inexorable rigor" being exercised professedly for "an unselfish and merciful end."—This claim of infallible authority was the grand mistake of the Jewish people, when acting upon the "three absolute

certainties" of the "learned Haneberg," they killed the Prophets, crucified the Son of God, and stoned the Proto-Christian Martyr—and of the Papal Hierarchy when in the exercise of an "absolute" but fallible spiritual sway, the Inquisitorial Courts, under the direction of the Dominican Friars, were commissioned to wage uncompromising warfare against the liberties of mankind and the peace of the world.

The fanaticism of the Banner was exchanged for that of the Brand. The energies of the Church having been expended for more than a century in fruitless expeditions, most disastrous to human life, against the enemies of the Cross in distant lands, the fury of the Crusades was converted into a systematized persecution against the rising spirit of inquiry within the territories of the Church. Dissent was checked—the progress of Philosophy and Reform was restrained—and the morning twilight of the Reformation gave place to Egyptian darkness.

The meridian splendor of Papal usurpation, almost realizing the schemes of universal empire, cherished by Gregory VII., (Hildebrand) who believed that the whole world belonged to the Bishop of Rome, as Christ's Vicegerent, who wished, as we are informed in Harduin's Concelia, Tom. VI., to reduce all the kingdoms into fiefs of St. Peter—to subject the interests of the world to an assembly of Bishops, convened annually at Rome, who claimed, in his Dictates, that the Roman Pontificate alone is justly styled *universal*—that he alone can use the imperial insignia—that it is lawful for him to depose Emperors—that all princes should kiss his feet only—that his sentence is not to be reviewed by any one, and that he alone can review the decisions of all others—that he can be judged by no one—that he can absolve subjects from allegiance to their rulers, and that the Romish Church never erred;—and

who actually succeeded in changing the relative condition of Church and State in Europe, by abridging and annulling many of the rights and privileges of Emperors and Kings, was virtually attained during the Pontificate of Innocent III. The temporal power of the Papacy was greatly augmented, and the Ecclesiastical jurisdiction seemed to threaten the entire subversion of the Secular authorities—the interpretation of wills, the execution of contracts, the definition of treason, and almost every variety of civil and political offenses, being claimed by Ecclesiastics for their tribunals. Even Princes were treated as vassals of the Pope, and an effort was made to secure the unity of the Church by the suppression of dissent and the extirpation of heresy. The Church extended her hand over Earth and Hades, deciding dogmatically upon the laws of the material world as well as of the Spiritual; and a person was as liable to Episcopal Inquisitorial torture, for an error or a novelty in mechanics and astronomy, as for heresy in Religion or treason against the State. Physical pains and spiritual torments were inflicted or remitted at the pleasure of an ambitious Priesthood, who, "as God's vicars," fulminated "awful, unsparing anathemas" against heretics and dissenters—constructed a temporal fabric for the support of spiritual power—waved before the brilliant portals of the Vatican, the dark, blood-stained edge of the material sword, and kindled the fires of Purgatory for the punishment and reclamation of incorrigible offenders.

During the twelfth and thirteenth centuries, the Church of Rome was administered in accordance with these principles —principles congenial to the pride of the human heart—a passion in the breast of Innocent III., which the pure waters of the Gospel were not permitted to allay. A wily diplomatist, he acquired strength from the divisions of the Em-

pire; and having deposed Philip, he conferred the Imperial diadem upon his rival, Otho. A few years afterwards, in the plenitude of his power, he anathematized and deposed Otho, who, of course, could not dispute his power to do so, and conferred the vacant throne upon Frederic.

He placed an edict upon the whole French nation, under Phillippe Auguste, suspending the offices of the Church, the rites of marriage and of sepulture. In 1197, he declared "that it was not fit for any man to be invested with authority who did not serve and obey the Holy See." This doctrine of Papal absolutism was practically exemplified. He compelled a peace between the kings of Castile and Portugal—regulated the value of coin in Arragon—distributed the insignia of royalty to the Dukes of Bohemia, Wallachia, and Bulgaria—conferred the Crown of Arragon upon Peter II., as his subject and tributary, and gave a king to the Armenian nation, dwelling on the borders of the Caspian Sea.

He issued a bull of excommunication against John, (Lackland) of England, absolving his subjects from allegiance, and commanding them to avoid his presence. This being insufficient, he pronounced the penal sentence of deposition, declared the throne vacant, conferred it upon Phillippe Auguste, of France, and ordered that monarch to execute the sentence by taking possession of the kingdom. Phillippe's obedience was secured by his ambition.

A Crusade was proclaimed against the English king, as an infidel, or heretic. The armies were assembled on both sides, when the Pope's Legate, Pandolph, appeared at the camp at Dover, with the final demands of the Pope, which the King had courage no longer to resist, but resigned his crown to the Legate, and received it again as a present from the

Holy See. He declared his dominions to belong to the Pope, and swore fealty to Innocent as a vassal and a feudatory.

This degradation of England's monarch is, to every true Papist, a spectacle of happy exultation, flattering to his spiritual pride, as it is humiliating to every true lover of civil and religious liberty.

The Ecclesiastical authority was in the ascendant—the superstition of the people, in a state of transition from barbarism to civilization, was favorable to spiritual domination; and even the boldest monarchs submitted to the most degrading acts in token of subjection to the authority of the Sovereign Pontiffs.

The elevation of the Papacy to universal supremacy throughout the East and West, prepared the way for the establishment of the Inquisition; for so extensive a patronage could not be maintained without the co-operation of a numerous body of Ecclesiastics in the several Governments subject to the Court of Rome—an *imperium in imperio* in each of the nations of Europe, trained vassals of the Pope—diplomats and legates—mingling in the Councils of State, perverting justice, and teaching semi-barbarous Kings to disregard the claims of mercy and the instincts of humanity.

It was not until the Popes had established their authority in almost all of the Courts of Europe, that the principles of persecution were displayed to their full extent by professedly Christian nations, or the practice attended with systematic Canonical barbarity. To Innocent III. belongs the memorable distinction of having authorized the use of the sword for the protection of the Church by the extirpation of heretics, a distinction fully merited by his barbarous measures to repress the Albigenses, a numerous sect of Catholic Christians, named from Albi, a city of Languedoc, which protested against some of the errors of Rome.

Innocent III. was an able Prince. He subjected the civil authority to the Ecclesiastical, and controled a great portion of the secular power of Europe. His final and most confident appeal was to the sword. The splendor of spiritual supremacy was eclipsed by material prosperity, and martial glory—the law of vengeance was established by the Canons of the Church, and the crimes of posterity were multiplied.

The following extracts are selected from his first proclamation against the Albigenses: "Let no man afford them a refuge on his estates: let there be no communication with them in buying or selling: let them be deprived of the solace of human conversation: let them be refused Christian sepulture." In his letters to his prelates, he exhorts them "to gird themselves for the work of extirpation, and to employ, if necessary, the arms of the princes and of the people, thus stimulating the people to *lawless* violence, should the authorities respect the rights of citizens.

In 1198, he sent two legates into the rebellious districts, to suppress the heresy. Afterwards, a more numerous commission invaded the haunts of heresy, at the head of whom was St. Dominic, the founder of the order of Friar Preachers; and after six or seven years, these missionaries were known as Inquisitors, a name not honorable nor innocent in its origin; for they aimed to stimulate the persecuting power of the civil authorities.

The efforts of the Missionaries were comparatively fruitless, and the Albigenses continued to enjoy the powerful protection of Count Raymond, until in 1209, the Pope persuaded Phillipe Auguste to march into the heretical provinces, and extirpate the rebels by fire and sword.

A military campaign was proclaimed against them,

and a general grant of indulgences and dispensations was promised to all who should take up arms in the holy cause. Religious madness assumed the more deliberate atrocity of sectarian persecution.

Simon de Montfort, descended by an illegitimate branch from Robert, King of France, was the military leader of the Crusade, and was promised by the Pope, as the reward of his exertions for the Church, the Earldom of Toulouse, but of which, by a Providential retribution, he was denied, having beenkilled in battle before the City which the Pope had vainly promised to bestow upon him.

There never was a more unjust war, and the details of the massacre are too horrible to be narrated. The country was devasted with fire and sword—cities were destroyed, and the most diabolical atrocities were perpetrated—involving the innocent with the guilty in a common ruin. Even the apologists for the crusade are forced to acknowledge that the contest, which did not close until the year 1227, was attended with "unpardonable cruelties," and "flagrant outrages."—When it was asked by some humane military officers, during the storming of one of the devoted cities, how the Catholics were to be distinguished from the heretics in the massacre, Arnold, a Cisterian Abbott, replied, "Omnes eædite—novit Dominus, qui suut ejus"! The triumph was with the Pope —"the country of the Albigenses was subdued"—the independence of the temporal princes was broken, though the heresy became "more malignant," and the spirit of rebellion against the despotism of Rome, became more wide-spread and determined.

The fourth Lateran Council, convened by Innocent III., Nov., 1215, consisting of 77 Archbishops, 412 Bishops, and 800 Abbots and Friars, confirmed 70 canons, dictated by the

Pope, which contained the germinal principles of the Court of the Inquisition, 12 or 14 years before its formal establishment. By this Council the dogma of Transubstantiation was established—sacramental confession was enjoined—the extirpation of heresy was resolved upon—the secular powers were to be advised, and if need be, constrained by censures, to make public oath that they would exile all heretics marked out by the Church. "If the temporal Lord shall neglect to free his territories from their pollution, he shall be excommunicated; and if he shall not submit within a year, his subjects shall be absolved from the oath of allegiance, and his domain exposed to the conquest of Catholics."

By this celebrated Council, the secular authority was placed at the disposal of the spiritual, under penalty, not of spiritual censures only, but of subjugation and military conquest.

This initial step of the Pope and Council, to *force* the States of Europe to extirpate heresy, settles the question as to "the odium of having contributed to deliver multitudes of human beings to the flames." Imprisonment, exile, and death, are awful penalties for the exercise of the rights of conscience, even when erroneous opinions have been adopted, "from which our souls revolt," but the Roman Hierarchy is responsible for having sanctioned and enforced them; and "the history of the Inquisition is a narrrative of the most gigantic endeavors" to subject to "such a doom," all whom the Church, in the plenitude of power, was disposed to denounce.

Innocent III. did not live to behold the successful termination of his measures, having died suddenly at Perugia, July 16, 1216, after a long and prosperous reign of 18 years and 6 months; but the work of extermination, so energetically commenced, was vigorously prosecuted by succeeding Pontiffs.

In 1229, the system of Inquisitorial Courts was permanently established, with Episcopal jurisdiction over public officers and private citizens. A Council assembled at Toulouse, directed and controlled by Cardinal Romanus, Legate of Gregory IX., invested the Institution with a formal Charter, and ordained a code of laws by which it should be governed in the suppression of heresy.

The cruelties and atrocities of the Inquisitors, in the shameless mockery of justice which marked their bloody course throughout the nations of Europe, were fully sustained by the Ecclesiastical regulations defining their jurisdiction and power.

Every Archbishop and Bishop was commanded to appoint a Commission, whom they should bind under oath, to search out heretics, their aiders, concealors and protectors, and designate them to the Bishop, Lord of the Manor, or their officers. Laymen of the highest rank were required to close their houses, cellars, forests and castles, against fugitives from oppression, and to use all means to detect and bring them to trial. Temporal princes were required to extirpate heresy within their territories, on pain of having them confiscated.

Every house in which a heretic was found, was to be torn down. Persons were required, under oath, to denounce their friends and acquaintances to the Inquisitors, whom they suspected of heresy. Neglect of Confession and of Communion, at Christmas, Easter and Pentecost, were considered *prima facie* evidences of guilt, and persons suspected of heresy were treated as if criminal, in violation of a fundamental principle of law, that every man is to be esteemed innocent until he is proved guilty.

The Bible was prohibited to laymen, the Psalms only

even of the Latin version, and the Breviary, being allowed them; and the heretics, when sick, were denied the presence and skill of a physician.

This was certainly a fitting consummation of the Code of bigoted intolerance.

Confiscation of property, banishment, imprisonment for life, and burning, were common and approved penalties for offenses, not against the constituted authorities of Church or State, but for opinions, belief, the practice of the duties of religion, and the exercise of the rights of conscience.—The greatest rigor of persecuting intolerance was displayed in the treatment of penitents. It was ordained that persons who should freely abjure their heresy, should remove into an uninfected district—should be ineligible to any office of trust or profit, and should be stigmatized with a mark of disgrace, "two colored crosses" upon their vesture, until absolved from penance by the Pope or his Legate; but if their "conversion had been evidently the result of fear," the Bishop might keep them under arrest, to prevent their seducing others; and the expenses of their imprisonment were to be defrayed either by themselves or the Bishop; an arbitrary decree, by which estates were often confiscated, and the coffers of the Church enriched.

In the year 1231, Gregory IX. issued a bull excommunicating the heretics, and those who should harbor them, declaring them incapable of holding office, giving testimony, or bequeathing or inheriting property. He caused an edict to be proclaimed, assigning punishments to the heretics, to such as encouraged them, afforded them an asylum, or neglected to accuse them, and divided the confiscations between the spy who denounced, and the judge who condemned them.—He sent a decree to the Archbishop of Milan, and to other

Italian Prelates, commanding all judges to deliver to the flames every man who should be convicted of heresy by the Bishop of his Diocese, and to pull out the tongue of those to whom the Bishop should think it proper to show mercy, that they might not corrupt others by attempting to justify themselves.

In reference to the principles of the Inquisition, all candid historians, Catholic and Protestant, are substantially agreed, as the facts are inseparably connected with the legislative history of Europe—and the general accuracy of Raynald, Muratori, and other annalists of the times, is admitted even by the professed apologists of the Institution.

The principles of the Inquisition were intrinsically unjust and oppressive, and it is certain, that the Inquisitors abused their power beyond measure. The historians, Benoist, Langlois, Perein, (Catholic) Basnage, Peter of Walceney, (Protestant,) and others, are not free from partiality, as they favor either the persecutors or their victims; but in the "*Historie Generale de Languedoc*" by the Benedictine Monks, Claude le Vic, and Joseph Vaissette, Paris, 1730, Tom. III., is recorded "the most full and accurate history" of the persecuting Crusades against the Albigenses. Modern historians, whether German, English or French, are not *authorities*. The value of their opinions depends upon their intellectual qualifications and moral independence. In estimating the opposing statements and extreme opinions of various parties, it is necessary to compare them with one another, and also with the general principles of the Inquisition, in order to form an independent decision. The Bulls of the Popes, the decisions of Councils, the letters of the Pope's Legates, and the records of the tribunals, are authorities which will not be disputed by Romanists.

Catholic historians are not authorities. They may have been mistaken, prejudiced, interested, or they may have written as they were ordered to write by their Sovereigns. Protestant historians are not authorities. Our appeal must be made to the original records, and to the facts admitted by both parties.

The Inquisition, though not established by St. Dominic, who was not strictly an Inquisitor, was the result of his labors, and of his principles. Meanwhile, the Dominicans, trained to the chase, and heated by the scent of blood, eagerly executed the labors entrusted to them. They spread themselves over the Western world in fierce pursuit, penetrating even to the distant kingdoms of Spain and Poland.

Rome was the centre—the heart to which the circulating poison constantly returned, and whence it derived a fresh supply of virulence and malignity. The Friars of St. Dominic, selected for the most part from the lower orders, were trained especially for the extirpation of heresy, and their energy and experience secured for them the unlimited confidence of the Bishops and Prelates. "Pope Honorius III. recommended them to all Bishops" as especially qualified for the Inquisitorial office. In 1233, Gregory IX., on account of their great zeal in the Milanese territory, published a bull confiding the exercise of the Inquisition to the Dominicans. Pope Innocent IV. committed to their care the extirpation of heresy in 1248, because of the very great efficiency of their labors. The Dominican tribunals were introduced into France in 1255, in the reign of St. Louis; the Prior of the Dominican Convent of Paris being appointed Inquisitor General.

Before this period, the Inquisitors had not been clothed with judicial power; the process had been carried on before

the Bishop of the Diocese, the secular authorities being invited, when necessary, to enforce the sentence. But the reluctance of the civil authorities to execute the barbarous decrees, sometimes retarded the work of extermination. To remove these impediments, the faithful myrmidons of the Roman See were invested with a distinct jurisdiction—the Friar preachers being, in nearly every province of Europe, the ordinary Inquisitors. The Ecclesiastics really exercised the whole persecuting power, the secular authorities being mere *instruments*, rather than accomplices. A fanatical zeal for the supremacy of the Pope inflamed the minds of the inferior clergy, while Bishops and Prelates luxuriated in the spoils of confiscated estates.

It is painful to trace the progress of this malignant infatuation in its course of devastation throughout the cities and plains of Europe. The burning of 180 victims in Champagne, in the presence of a number of Bishops and Clergy, was pronounced by a Monk who witnessed it, "a holocaust agreeable to God"! Gregory IX. caused a great number of heretics to be burned before the gates of Santa Maria Majora.

In the commencement of the Crusade against the Albigenses, 60,000 persons, Catholics and Protestants, are said to have perished indiscriminately, in the destruction of the City of Bessieres, though the Papal Legate, in writing to Rome, reduces the number to 15,000.

At a later period, the Count of Toulouse, who had resisted persecution within his territories, being overcome by the severe measures of the Pope, associated with himself the Archbishop of the City, and entered seriously upon the hateful task, and the remnant of the Albigenses were consigned, without hope of mercy, to the eager hands of the Inquisitors.

Some of the unhappy victims having found refuge in the province of Gascony, the Pope wrote to the Knights of St. James, of Gallaciæ, to extirpate them with fire and sword.

Large armies invaded the suspected districts, provided for their necessities by the sword—lived at the expense of those whom they oppressed—seized the harvests of the peasants, and the goods of prosperous citizens.

In respect to the number of the victims of the Inquisition, there is some discrepancy betwen Papal and Protestant historians, founded upon the different estimates recorded by the persecutors and their victims; but the integrity of a historical argument is not affected thereby, inasmuch as the principle of persecution is intrinsically unjustifiable, whether its victims be numbered by tens or by thousands.

It is a total perversion of the facts of history to say that "the executions which took place were in spite of every obstacle which the Church could consistently interpose to prevent them, or that the Inquisition could not "have saved those who perished, without openly revolting against the State."—The Consuls of the town of Narbonne, in a letter written to the Consuls of Nismes, protested against the rapacity and robbery of the Inquisitors, and of the Archbishop, in dispensing with the rules of justice, and taking the property of the rich, even when they were not guilty of heresy. They proceeded to give a specimen of the questions of the Inquisitors, some of which were captious, some frivolous, and others indecent. "They demanded if the Host, which the Priest consecrated, contains all the body of Jesus Christ. If the victim says it does, the Inquisitor replies, you believe, then, that when four Priests consecrate each of them a Host, as they ought to do, each of these Hosts contains the body of Jesus Christ. If the accused replies that he believes so, the Inquis-

itor replies, you believe, then, that there are four Gods.—Then the person, affrighted, affirms the contrary."

The accused were not permitted to cross-examine the witnesses. In the articles of the Council of Narbonne, held at Bessiers, April, 1246, and which, with a few slight modifications, formed the definite standard of Inquisitorial proceedings, we find the following arbitrary regulations: "Let none be exempted from prison on account of weakness or age, or any similar cause. Hesitate not to proceed against the absent, as if they were present, if you have not succeeded in arresting them. Take particular care not to publish, by word or sign, the names of the witnesses. On account of the enormity of this crime, (heresy) you ought to admit in proof of it, the testimony of criminals, of infamous persons, and of accomplices."

Persons accused, were required to prove their innocence; a principle which, if applied to the Roman Priesthood of this country, or to any other class of men, might result in their conviction, but would cover with disgrace and infamy the tribunal which should adopt it.

The heretics were summoned by name, and informed of the accusations which had been made against them, and "if they could not refute the charges, and should persist in the denial of their guilt, they were to be condemned without mercy." Instead of condemning persons who were proved guilty, and inflicting punishments in proportion to the crimes, they were required to "come forward within an assigned period, called the *term of grace*," and inform against themselves and others; and those only who obeyed this unreasonable "mandate, were to be exempted from Capital punishment, imprisonment for life, banishment, and confiscation of property."

The Inquisition was introduced into Italy in 1231, confirmed by the Pope in the Republic of Venice in 1289, and in 1542, the Supreme Tribunal of the Inquisition was founded at Rome—a grand model institution within the Papal territories—six Cardinals being Commissioners of the Apostolic See, and Universal Inquisitors, with power to appoint subordinate Courts in such places as they should think proper, and to determine all appeals from the decisions of the latter. Cardinal Caraffa, the first named commissioner, said, "As St. Peter vanquished the first heresiarchs on no other spot than Rome, so must the successor of St. Peter overcome all the heresies of the world in Rome." "No respect must be shown to any Prince or Prelate, however high his station. Extraordinary and extreme severity must be used against such as shall seek to defend themselves, through the protection of any Potentate." "We must not debase ourselves to any sort of toleration toward heretics, and more especially toward Calvinists."

Terror and dismay attended the progress of the Inquisition throughout Italy. The spirit of faction increased the virulence of persecution, and revenge was gratified by resorting to the charge of heresy. "Sendo quella citta (Ravenna) partialissima, ne virimanendo huomo alcuno non contaminato di questa macchia della fattioni, si van volontieri dove l'occasion s'offerisce carricando l'un l'altro da inimici."—*Contarini.* "It is hardly possible," exclaims *Antonio dei Pegliarici*, "to be a Christian, and die in one's bed."—*Ranke.* Academies and theological schools were broken up. In Sienna and Pisa, the Inquisition made war upon the Universities; the index of prohibited books was published—books could not be printed or sold "without the permission of the Inquisitors"—the freedom of the "Customs

officers of the Dogana" were restricted in the delivery of packages of MSS. or printed books—the works even of Cardinals, and the poems of della Casa were prohibited—the order of the Franciscans, the rival of the Dominicans, was forced to recant—Bishops, Monks, and Priests, suspected of favoring the doctrines of the Reformation, were the victims of persecution, and "the Clergy employed the aid of the secular arm." "Fu rimediato opportunamente dal S Officio in Roma con porre in ogni citta valenti e zelanti inquisitori, servendosi anche talhora de secolari zalenti e dotti per ajuto della fede, come verbi gratia del Godescalco in Como, del conte Albano in Bergamo del mutio in Milano. Questa risolutione di servirsi de secolari fu presa perche non soli moltissimi vescovi, vicarii frati e preti, ma anco molti dell'istessa inquisione erano heretici."—*Compendium of the Inquisitors—Ranke.* Many persons submitted, multitudes fled to distant countries; those "who would neither give way, nor could escape, endured the penalty," and "in Rome *auto-da-fes* were held in all form before the Church of Santa Maria alla Minerva."

Such were the principles of the Inquisition, as recorded on the page of history, and in the records of Ecclesiastical jurisprudence—an institution which elicits the unqualified approbation of the apologists of the Roman See. It was "a grand and majestic assumption of power," to which "mankind will ever owe a debt of gratitude." "We cannot sufficiently admire the wisdom and mercy with which its *laws* were *framed*, nor the *happy issue* of their administration." "The spirit of the Inquisition was that of the most ingenious mercy which wisdom and purity could devise, consistent with the firmness requisite to attain its object." "The institution of the Inquisition, by Gregory IX., and his successors, was a glorious instance of what has been constantly witnessed in the history of the Catholic Church—the interposition of the mer-

cy of God to save from the justice of man." "The Sovereign Pontiffs merit the gratitude of mankind for the establishment of an institution whose wise and merciful administration of the powers delegated to it, averted the most desolating calamities from Christendom." "It checked the savage barbarity of State instincts, interposed a barrier between millions of souls and temporal and eternal destruction, and is the glory and pride of the Catholic Church. It was planned by the wisest of Popes, sanctioned by the most devout and merciful of saints—ruled over by the holiest and most disinterested of religious corporations, and accomplished ends which Pagan Emperors and Christian Kings had, during long centuries, vainly sought to attain.—Those who are called its victims, evoked upon it the benedictions of Heaven; and its mild severity emulated the spirit with which the Apostles had despotically preached *one* doctrine for the salvation of the human race, from which they permitted no dissent."—*I. M. Ives.*

"Manichæism was the only heresy which both Church and State considered undeserving of any indulgence whatever.—The tenets of Manichæism constituted a species of Zoroaster-Buddhism fire-worship, united to Vedaism, on which the founder had (at a later period) from policy, monstrously engrafted a portion of the external forms, without one single principle of Christianity." "Thus Manichæism menaced Europe." "Truly it was no time for States to be imbecile, or for the Church to be sluggish. Swift action in searching out and converting or *extirpating* those more monstrous savages than the devotees of Juggernaut, was urgent and indispensable. If there is on earth an infallible Church, and she does not come forward now, let her never dare to raise her voice in the world again. If the State does not smite with a keen-

ly sharpened sword, and the Church hesitates to thunder forth its anathemas now, they must answer to God and to mankind for the perdition of the world, and the re-enthrallment of Christendom in barbarism."—*I. M. Ives.* Monstrous sentiments!—involving the persecuting principles of the Pagan Emperors, and blood-thirsty savages, and fully recognizing the responsibility of the Papal Hierarchy, in the establishment and support of the "Court of Inquiry, denominated the INQUISITION."

The doctrines, or philosophical systems of Zoroaster, Buddhism, and of Vedaism, were matured, and sustained by powerful nations, long before the rise of the Papal power. Are they to be regarded as heresies in the Romish Church? The doctrines of the Oriental Philosophers are to this day embraced by thousands and millions, in Persia, in Burmah, and in Hindostan. Are they to be devoted to extermination by fire and sword, by the Cardinals and Pope of Rome—a self-constituted Ecclesiastical Aristocracy, because they hold doctrines and practice religious rites "for which God might justly doom a universe to destruction"? Let the issue be made, and let the world take warning; for until persecuting Rome be destroyed, there can be no peace among the nations of the earth. The claim of Papal infallibility is inconsistent with the inalienable rights of man, and with the glory of God in the triumph of the Gospel of his Son.

Among the various forms of heresy detected by the Inquisitors, there was scarcely one that escaped the charge of Manichæism, a charge frequently invented for the purpose of justifying violent measures against those whose leading principles had few points of resemblance to the Oriental Philosophy. The persecuted sects were also charged by the Pontiffs, and their agents, with unnatural crimes and various

lusts, as "kissing cats and rats, seeing the Devil in the shape of a toad," desecrating the Sacred Scriptures, and abandoning themselves to promiscuous fornication; charges not unlike those made by the persecuting Pagans against the primitive Christians. It should be remembered by those who repeat these charges, that such flagrant enormities, perpetrated by deluded fanatics, afford no rational ground for indiscriminate and wholesale calumnies against sects, philosophers, tribes and nations; and if the Albigenses and Waldenses had been addicted to such practices, there would have been no occasion for their leaving the Pontifical Society, which practiced and licensed all manner of dissoluteness and crimes.

"The 'Acts of the Councils' reveal the horrors of the middle ages during the Pontifical supremacy."—*Chateaubriand.* "Pope John XII. was guilty of open Simony, blasphemous invocation of Jupiter and Venus, and unrestrained licentiousness."—*Gibbon.* "John XXII., 1320, and succeeding Pontiffs, published the tax of indulgences, by which incest, adultery, infanticide, and almost every imaginable crime," were licensed.—*Hallam.*

Sixtus IV. carried *Nepotism* to the highest pitch; involved all Italy in a bloody war for the benefit of his nephews—laid Florence under an interdict, and himself beseiged it.—*Muratori—Mosheim.*

The character of Innocent VIII., elected to the Papacy in 1474, is described in the well known epigram:

"Octo nocens pueros genuit totidemque puellas;
Hunc merito potuit dicere Roma patrem."

His successor, Alexander VI., (Roderic Borgia) the Nero of the Pontiffs, stood before the world a monster of impurity and vice, in whom Satan produced his master piece of incarnate depravity.

The condition of the Monastic Institutions was the reproach of the Church. Gerson, the French orator, so celebrated at the Council of Constance, called the nunneries, "Prostibula meretricum." Clemangis, a French theologian, thus speaks of them: "Quid alind sunt hoc tempore puellarum monasteria, sed veneris execranda prostibula; ut idem sit hodie puellam velare, quod, et publici ad scortandum exponere."

The practice of auricular confession "gave consecration to the communings of impurity," and "it was a habit not unfrequent to license the Clergy to live in concubinage."—*Infessura—Hallam.*

It is the opinion of Muratori, Mosheim, and Gibbon, that the disciples of Manes migrated toward the West, first as war and commerce prompted, and afterwards in the returning ranks of the Crusaders, and that they were found scattered throughout the several States of Europe; but that there was any historical or philosophical connection between their tenets and those of the protesting sects of France and Germany, which excited the alarm of the Papal Hierarchy, and kindled the fires of persecution, we have no sufficient evidence to believe. The public mind seemed to be aroused from the slumber of ages, and heresies appeared almost simultaneously throughout Europe—protests of intellect against usurpation and despotism—faint streaks of light in the horizon, ushering in the glorious morning of the Reformation.

Peter Sarnesis, a writer of that age, in a history dedicated to Innocent III., says that in the broader sense, all the heretics of every sort, who at that time resided in Languedoc, were called Albigenses, "Tolosani et aliarum civitatum et castrorum hæretici, et defensores, eorum generaliter, *Albigenses* vocantur." He divides the Albigenses into various sects, and says that the Waldenses were the best among

them. "Mali erant *Valdenses*, sed comparatione aliorum hæreticorum longe minus perversi." In a general sense, all the French heretics were called Albigenses, or Waldenses, but regard to historical accuracy will not permit us to embrace in one class, the various sects of diverse origin, character, and clime—Manichæans, Paulicians, Beghards, Turlupins, Albigenses, and Waldenses, which arose in the bosom of the Roman Church, almost simultaneously; but whose only point of resemblance was opposition to the Papacy. The coincidence of sentiment among different classes of people, on questions pertaining to civil and religious liberty, is no good reason for denouncing them "indiscriminately," as "Manichæan sects."

Bossuet, in his "*Variations*," has failed to prove that the Albigenses were Manichæans, or even that they held Manichæan doctrines. Indeed, we search in vain in their history, for the very *essence* of Manichæism, i. e., a twofold standing, the *esoteric* and the *exoteric*—that of the *elect* and that of the *anditors*.—*Neander*.

According to Guizot, there was a political element in the complex causes of this cruel persecution. Many of the feudal nobles, and some of the Clergy, had allied themselves with the citizens, in promoting the cause of popular freedom. "The towns of Provence, of Languedoc, and of Acquitaine, made a political effort, and formed themselves into free Republics. A war broke out between feudal France and municipal France. The history of the Crusade against the Albigenses, commanded by Simon de Montfort, was the struggle of the feudalism of the North, against the attempt at democratic organization of the South. Notwithstanding the efforts of Southern patriotism, the North gained the day; political unity was wanting in the South, and civilization was not yet sufficiently advanced there to enable men to bring it about.—

This attempt at Republican organization was put down, and the Crusade re-established the feudal system in the south of France." Rome was the patron of oppression. The Albigenses, living at too early a period, were driven from the cultivated fields and beautiful villages—their cities were ruined, their commerce destroyed—the progress of civilization arrested, and the country devoted to carnage and desolation by the minions of Papal and Feudal despotism.

The Waldenses became very numerous throughout the south of France. Their religion was that of the Bible.—Though charged by their adversaries with monstrous doctrines and immoral practices, it is evident, from the general tenor of history, and from their own traditional creed, from their published writings, and especially from the *admissions* of their enemies, that their moral character was good—that their religion was Scriptural, and that their greatest crimes consisted in denying the supremacy of the Pope, and in protesting against the corruptions of the Church.

The historians of those times admit the piety and blameless lives of the Waldenses.—*Codex Inquisitonis Talosanæ.*—Peter Waldus himself did not renounce the Romish Church. In 1179, he sent a copy of his translation of the Bible, with notes and expositions, to Rome, and requested permission to preach and instruct the people in religion, which was refused by Alexander III. A similar but unsuccessful application was made under Lucius III., by whom the Waldenses were excommunicated in 1184.—*Fuessle—Harduin's Concilia—Mosheim.*

The Vadois claimed to have preserved the faith and practice of the Apostolic age, and a Dominican, Reiner Sacho, a persecutor of their communion, described them as a most dangerous sect, because "it is the most ancient, some

say as old as Sylvester, others as the Apostles themselves, and because, while other sects are profane and blasphemous, this retains the utmost show of piety. They live justly before men, and believe nothing respecting God which is not good, only they blaspheme against the Roman Church and the Clergy, and thus gain many followers." He testifies, also, that they taught their disciples to shun slanders and oaths—that they translated the Old and New Testaments into the vulgar tongues, and spoke and taught according to them—that he heard an unlearned rustic, who recited the Book of Job, word by word—that he knew many who perfectly knew the New Testament, and that in Lombardy, Provence, and other kingdoms and nations, there were more schools of heretics than of theologians, and more auditors.

Pierre d'Ailly, in a discourse composed at the Council of Constance, alleged, as their principal errors, "that they refused temporalities to the Priesthood, and asserted that the Church of God only lasted till the endowment by Constantine. Then arose the Church of Rome—the other being extinct, except as far as it was perpetuated in themselves."

Their form of government was Republican, the Consuls being elected by the people, and their Government enjoyed a rank nearly equal to that of the Italian Republics. Their doctrines were Protestant, their morals pure, and their piety fervent. They condemned the vices of the Ecclesiastics.—A common maxim among them was, "I would rather be a Priest than do such a thing." They denied the *real presence.* "If the body of Christ were as large as our mountains, it must have been destroyed by those whom they pretend to have eaten it."

The Bull of Innocent VIII. against the Waldenses, was issued 1487, giving to Albert de Capitaneis authority to carry

it into execution, to extirpate the sect—to crush the heretics, like venomous asps—and granting plenary indulgences to all who should take up arms against them.

Thousands of persons perished—entire districts of country were depopulated.

Thuanus, the Romish historian, gives a circumstantial account of the persecution of the Waldenses in 1545. Treaties and terms of capitulation were violated—women and children were dragged from a Church in which they had sought refuge, thrust into a barn filled with straw, and burned.

In 1560, they were persecuted again by direction of Pius IV.; multitudes of unresisting peasants were murdered—many were put to the torture to extract from them a confession. In the following century, (1655—1685) they were again subjected to the fury of Papal and Royal persecution, which excited the indignation and remonstrance of the Protestant States of Europe, and secured the powerful interposition and protection of England under Cromwell and William III.

Since that period, they have enjoyed comparatively a season of rest, and are still found in their native valleys, living witnesses of the same truths for which their fathers perished.

The Platonizing Philosophers of the fifteenth century, who inculcated in the Italian Universities the impious tenets of Pantheism, subversive of "the foundations of all religion, both natural and revealed, when pressed by the Inquisitors, craftily discriminated between philosophical truth, and theological; and said their doctrines were only philosophically true—that is, accordant with sound reason; but they would not deny, that when viewed theologically, they ought to be accounted false."

The persecutions of the Roman Church were not confined

to the profession of religious and political opinions, adverse to the claims of the Papacy. The incomparable Philosopher, Galileo, was summoned before the Inquisition, in 1615, for the *heresy* of having *demonstrated* the truth of the Copernican system of astronomy, that the Earth revolves around the Sun. The old man, wearied by long imprisonment, and enfeebled by age, knowing that any justification or explanation of the doctrine would be fruitless, submitted to the demands of the Inquisitors, and retracted (nominally) the "accursed heresy of the Earth's motion." His book was censured and prohibited.

La Seur and Jacquese, two eminent Mathematicians, who published Newton's Principia, used the following language in their preface, for the purpose of escaping the fate of Galileo. "Newton assumes in his first book the hypothesis of the Earth's motion. The propositions of that author could not be explained except through the same hypothesis. We have, therefore, been forced to act a character not our own. But we declare our submission to the decrees of the Roman Pontiffs against the motion of the Earth." Thus, in 1742, learned men trembled to announce an important philosophical truth, lest they should be overwhelmed by the anathemas of an ignorant clergy.

Persons were esteemed guilty of heresy if they misused the Sacrament—treated the images disrespectfully—possessed or read prohibited books—attended the preaching of heretics, or neglected to appear before the Inquisition when summoned. No innocent person could escape destruction, if marked by the Inquisitors, for the *familiars* acted as a secret police, and when the victims were captured, it was dangerous for any one to inquire after them, or to intercede for them.—The innocent perished with the guilty, the Catholics with the

Protestants. Better, said the Inquisitors, "that a hundred innocent persons, who are good Catholics, should be cut off, and go to Paradise, than to let one heretic escape, who might poison many souls, and plunge them in endless perdition."—*Bossuet—Mosheim.*

Even death did not shield the victims from vengeance, for deceased heretics were often burnt in effigy, and by the decree of the third Lateran Council, 1179—of the fourth Lateran Council, 1215—of the Council of Constance, 1418—of the Papal Bull of Gregory IX., 1227—and of Martin V., 1422, heretics were excluded from Christian burial, as persons excommunicated, and without the pale of the Church.

By the decree of the celebrated Council of Constance, the body of Wickliff was exhumed; John Huss was condemned and burned, notwithstanding the safe conduct of the Emperor Sigismund, and his ashes were collected and thrown into the Lake of Constance.

During the short Pontificate of Paul IV., (1555—59) the Inquisition alone destroyed one hundred and fifty thousand. *Vergerius.* When the Pope died, the populace of Rome broke open the doors of the Inquisition, "and released seventeen hundred prisoners, and then set fire to the building."—*Bower's History of the Popes.*

It is estimated that one hundred and thirty thousand persons were destroyed by the Inquisition in thirty years from its establishment—that in the Crusades against the Albigenses and Waldenses, not less than one million perished, and that in the several persecutions of Protestants by Romanists, more than fifty millions have been put to death, and millions more have been driven into exile, or consigned to loathesome dungeons.

Such were the chastisements of the Roman Catholic Church, inflicted for mercy's sake, to save the offender—the "barrier interposed (by the Bishop of Rome) between millions of souls and temporal and eternal destruction." If such are the acts of mercy of His Holiness, the Pope, what must be his conceptions of justice?

The narratives that have been recorded about "rackings and tortures" are unquestionably true, and are scarcely susceptible of being exaggerated; for they were recorded by the historians of the times, Catholic and Protestant—and the most severe penalties were prescribed by the rules of the Inquisition. It is a poor excuse for the crimes and cruelties of an "infallible Church," in its merciless administration of discipline, to allege that the "application of torture was limited," or that "the Inquisition was more merciful in its use than any other tribunal of the age."

The Inquisitor General of Goa, India, admitted to Dr. Claudus Buchanan, that Dr. Dillon's description of the dungeons, the torture, the mode of trial, and the auto-da-fe, was generally correct, but said that the writer judged untruly of the motives of the Inquisitors. His principal argument to prove the amelioration of the Institution, was "the superior humanity of the Inquisitors," to which Dr. Buchanan very justly replied, "that they must pronounce sentence according to the laws of the Inquisition, and that a lapsed heretic must be burned in the flames, or confined in a dungeon, whether the Inquisitors be humane or not."

A careful comparison of the Official Code of the Inquisition with the Roman Law, will show that the former, applying the torture to the accused, the condemned, slaves, free citizens and nobles, and even to children from the age of nine years, was more cruel in its use than the latter.—*Santo Uffizio, Beccaria, Montesquieu.*

The Atheneans, Romans, Indians, and almost all Pagan nations, "regarded torture as allowable" in the treatment of criminals and enemies, but the custom has become *obsolete* among civilized nations, and is the object of reprobation by every respectable writer on Criminal Jurisprudence. It remains for the apologists of a Hierarchy containing in its decretals and canon law the persecuting principles of Paganism, to eulogize the "mild severity" of an Institution which, originated and sustained by infallible authority, must necessarily be infallibly correct in its principles and practice! To repent or to reform, would be a departure from "infallible teachings," a deviation from an "infallible standard," and rebellion against "infallible authority!"

Papal Rome is essentially a persecuting power. Its very existence, as a professed "Universal, infallible authority," is a protest against the right of private judgment.

The real question at issue, in discussing the subject of the Inquisition, is the *right of persecution* for Conscience' sake. *This* the Romanist affirms, and the Protestant denies. This principle has been sanctioned by Provincial Synods, General Councils, and Popes, and constitutes an integral part of Romanism as now administered. The Inquisition was established to enforce submission to the Pope throughout the world. It was recognized and approved by the Council of Trent. (1545—1563) People and princes were urged to extirpate heresy as they would escape Divine vengeance, and indulgences and absolution were granted to such as would take up arms against the heretics. In support of this principle, Cardinal Bellarmine, a standard Roman author, says: "The Church may excommunicate, but excommunication is greater than death. Therefore, the Church may put to death.—

Forgery deserves death; but heretics are guilty of forgery of the word of God. Therefore, heretics should be put to death. A breach of faith with God is greater than that of a wife with her husband; but a woman's unfaithfulness is punished with death;—why not a Christian's? It is a benefit to heretics, for the longer they live, the more errors they invent, the more persons they mislead, and the greater damnation do they treasure up to themselves."

The Demon of Persecution, destroyed for a season when the house of the Cæsars fell into ruins, entered afresh into the the Halls of the Vatican, and the *horrors* of the Inquisition were the *legitimate* results.

The Priest and Friar, athirst for blood, rushed upon men, women, and children, like beasts of prey springing upon human victims in the Roman Amphitheatre; and having tortured, imprisoned and condemned them, the holy(?) Inquisitors, abhorring to soil their own hands with blood, delivered them to the civil power, to discharge the last offices of mercy! "The Inquisition never passed sentence of death, or imposed any retaliatory infliction upon offenders."—*I. M. Ives.* The holy arrogance of the soul covers all guilt.—There is no wrong in murder, and no sin in the long, black catalogue of inhuman outrages, because the perpetrators, clothed with infallible authority, and absolved by the Vicegerent of Christ, are almost demi-gods in goodness. Thus the spiritual despot and persecutor, an outlaw from humanity —the offspring of Infernals—his hands sodden in blood—challenges to himself praise as the champion of the Church and as the friend of God.

The records of the Inquisition prove that its principles were unjust, and its administration cruel and oppressive; yet

at Rome, in the very centre of Catholicity, it was cherished and sustained by the pretended Vicars of Christ, long after it had been suppressed by every free government throughout the world. And even at the present day, Bishops and Priests obtain an unenviable notoriety by defending its persecuting policy; while Mohammedans and Pagans, in deference to the spirit of the age, are abandoning it as a relic of barbarism.

As a measure of State policy, persecution is unjustifiable and disastrous. From the days of Peter de Bruis, to those of Luther, there subsisted various bodies of Reformers, at open or secret variance with the Papacy. The Albigenses were not entirely destroyed by the Crusades of Innocent III., and the Inquisition of Toulouse. The Waldenses were preserved through four centuries of oppression. The ashes of Wickliff were not lost in their descent into the ocean, and the spirit which arose from the funeral ashes of Huss, survived to expand in the bosoms of his countrymen. The disperson of the believers spread abroad the germs of the Reformation. The fires of persecution scattered the sparks throughout all Europe, by which the torch of reason was again rekindled, and for more than two centuries, the growth of heresy more than kept pace with the violence of persecution.

The boasted unity of the Roman Church is a mere illusion, resulting from an imperfect examination of the facts of history. No Society presents to our view so many agitations, disputes and divisions. The national Churches and the European States have often been arrayed against the Roman Court—Councils have opposed the Popes—heresies have arisen in the bosom of the Church, and schisms have rent the Ecclesiastical system in almost every country in Europe. The Albigenses, the Waldenses, the martyrs of Bohemia and Flanders, Wickliff and his co-laborers, the *Pragmatic* Sanc-

tion of Charles VII., of France, in 1438, limiting the power of the Pope, and securing the comparative independence of the French Church, "conformably to the Canons of the Council of Basle," the popular reaction against the centralization of Rome, the progress of free enquiry, and the glorious Reformation, all tended to defeat the "attempt at Theocratic organization." The Roman Hierarchy, no longer able to "force her system upon Europe," was constrained, in order to "keep what she possessed," to abandon the aggressive policy of ages, and to submit to terms of peace with the Protestant States.

It is a general principle, sustained by many examples in ancient history, that the avarice, despotism and dissoluteness of the Clergy, and the extravagances of a Monkish ascetism, developed a spirit of religious inquiry—occasioned general discontent and rebellion—gave birth to new heresies —called forth almost innumerable protests—multiplied new sects with a profusion that baffled all attempts to repress them, and afforded an important vantage ground for successful opposition to the policy and measures of the dominant Papal party, throughout Europe.

Religious persecution is the harbinger of civil wars, alarming commotions, and awful calamities. It raises up the very Hydra it was meant to destroy; and tranquillity cannot be restored until Liberty is crushed, or the power of the Oppressor is broken.

Diversity of opinion on religious and political subjects, is not *practically* attended with danger to the State, or to the stability of social institutions. If "Protestantism" leads to "civil discord," it is because the exclusiveness of Romanism prevents harmony and peace. Protestants are constrained to act on the *defensive*, when they know that they are anathe-

matized, devoted to *extermination*, and given over to the secular powers to be *destroyed*. This preposterous claim of the Papal Hierarchy, to lord it over God's heritage, justly entitles it to the appellation *Anti-Christ*, for it is *the enemy of* GOD *and* MAN!

Approving unjust principles—devising and executing despotic measures, and tolerating horrid cruelties in the administration of Ecclesiastical discipline, it is not to be regarded as the "*One* Holy Catholic Church," but as an ambitious, schismatical, despotic and persecuting *Sect*; which, by its enormous wrongs, has forfeited all claim to the favor of God and the regard of man.

The law of Christ is, "love your enemies, *bless* and *curse* not," but the famous Council of Trent closed with a bitter curse upon its lips, solemnly repeated in full chorus:—

"Anathema cunctis Hæreticis,
Anathema!—ANATHEMA!!"

Hatred rises to abhorrence, wrath swells to execration, and evil wishes vent themselves in curses. This surely cannot be regarded as the spirit of Christ. If persecution is contrary to natural justice and the genius of Christianity, then the Papal Church has been so abandoned of God, as to legitimate the foulest of crimes, substituting murder for sacrifice, and betraying an entire disregard of the precepts and spirit of religion. What false doctrines, what idolatrous rites, what prayers to the Saints and to the Virgin, what impious curses upon enemies, what rivers of blood have flowed, what thousands of martyrs have perished at the stake!—"The snows of mountains have gleamed with the conflagration of burning dwellings, and rocks amid the midnight darkness have echoed back the screams of agony!"

The Papal Church preserves the *form* of Godliness, but denies its *power*. An Ecclesiastico-political establishment, it

employs religious terms, as the pretext of an inordinate pursuit of secular objects. It combines in itself nearly all the corruptions and heresies of all past ages, and just in proportion to its progress, Religion declines, and Infidelity and vice prevail.

The history of the Papacy in Ireland, Mexico, Spain, France and Italy, presents the sad spectacle of Religion "lying in state," surrounded with the silent pomp of death. In the words of Michiavelli, one of the most profound geniuses of Italy, and a Catholic, "the nearer we approach the Capital of Christendom, the less do we find of the Christian spirit among the people. The scandalous example and crimes of the Court of Rome have caused Italy to lose every principle of piety, and every religious sentiment." "The Italians are principally indebted to the Church and to the Priests for having become impious and profane."

The spirit of persecution depraved the character and perverted the moral feelings of the people. Zeal became ferocity, piety degenerated into madness, and a baptism of blood was demanded to save "the elect of God." The worst passions of the heart were inflamed; and while the best men and most faithful citizens were dragged to the prison, and consigned to the flames, the persecutors mingled their songs of triumph with the groans of their victims. Plenary indulgence and absolution were granted to persecutors—warlike crusades were consecrated, for the extirpation of heretical sects—the Tariff of Indulgences was perfected and published, and the most flagrant enormities were authorized by Canon Law; the only *unpardonable* offense being that of opposition to the corruption and tyranny of the Court of Rome.

We have in this City, in our Protestant Churches, and

among Philosophical Sects, the very same opinions and creeds against which persecution was directed, and for the extirpation of which the fires of the Inquisition were kindled. If the liberty of thought and of speech has been *rightfully* restrained by an "infallible authority," it cannot be indulged without rebellion, nor tolerated without sin; and Pope Pius IX. may most devoutly pray for the return of the good old times, when Kings and Princes considered it the highest honor to be the jailors and executioners of the Sovereign Pontiffs; enforcing their "infallible decrees," by fines, imprisonment, tortures, exile, and burnings! annulling laws, repealing charters, violating Constitutions and treaties, and devastating provinces, in accordance with the commands of the Roman See!

History has recorded the spirit and the acts of the Inquisition. The acts remain, memorials of past generations, and warnings to the present and future. The spirit, it is to be hoped, will no longer find a home on earth.

True religion is a spirit of love—a faith of reason—a life of beneficence and self-denial; answering to the character of Him who, by his descent from Heaven, and death upon the Cross, brought life and immortality to light, and proclaimed peace on earth and good will to men.

# LECTURE II.

## THE INQUISITION.

The race of Israel having for nearly six hundred years enjoyed almost uninterrupted prosperity in Spain, had in the fifteenth century become a wealthy, learned and powerful people. Schools and Colleges were in a flourishing condition, commerce was prosperous, and the Jews were to a great extent the bankers of the Provinces. They were highly esteemed as Philosophers, Mathematicians, Ministers of Finance, and teachers of Science, Medicine and Literature.—It was the golden age of modern Hebrew Literature. An outcry being raised against them by Alonzo de Ojeda, Prior of the Monastery of St. Paul, in Seville, Diego de Merlo, and Nicoli Franco, Papal Nuncio resident at the Court of Seville, the Sovereigns, Ferdinand and Isabella, after repeated importunities by the Clergy, were induced, by political and religious considerations, to solicit of the Pope a bull for the re-establishment of the Inquisition, which was granted by Sixtus IV., Nov. 1, 1478, thus introducing into the Peninsula, the field of its most destructive ravages, the modern Spanish Inquisition, which so rapidly extended its iron sway over Spain and Portugal. Ferdinand was governed, doubtless to a great extent, by political considerations; but the biographers of Isabella endeavor to throw a veil over this blemish upon her noble character, by attributing her ac-

quiescence in the stern measures resolved upon, to her conscientious scruples, and the subtle influence of her religious advisers.

In 1481, the tribunal was organized, and the work of persecution was commenced. The profession or the practice of Judaism was treated as a penal offense. The sword of justice (?) was directed especially against the influential and wealthy, and in a few months, several hundred persons perished in the flames.

In 1483, the Pope encouraged the Sovereigns to proceed in the "work of purification" by a reference to the example of Jesus Christ, who, he said, consolidated his kingdom on earth by destroying idolatry.

In the same year, the Pope issued two briefs, by which Thomas de Torquemada was appointed Inquisitor General of Castile and Arragon, with full power to form a Constitution and regulations for the holy office, to appoint all inferior Inquisitors, to preside over all the Ecclesiastical tribunals in the Kingdom, and to organize and establish the Institution upon a permanent basis. The Cortes of Arragon remonstrated in 1484 against the introduction of the Inquisition, and sent a deputation to Rome, and also to Ferdinand, but in vain; for Church and State had combined in a crusade against the liberties of the people. Torquemada assumed the insignia of an officer of State, and in his progress through the Kingdom, was protected by a military escort. In 1490 he made an auto-da-fe of Hebrew Bibles and Literature, and six thousand volumes are said to have perished in the flames at Salamanca.

The spirit of fanaticism prompted the most revolting crimes, and laid waste the fairest provinces of the Kingdom; for the support of the Inquisition was attended with heavy

expenditures, and multitudes of the most industrious and valuable subjects were murdered, imprisoned, or driven into exile. In Toledo, between three and four thousand persons were imprisoned in a little more than a year. In the single province of Andalusia, there were from three to five thousand deserted houses.

The war against the Moors was prosecuted on religious grounds. The Sovereigns constantly appealed to the deeply seated religious principles of the Spanish people. Ecclesiastics of the highest rank mingled in the Councils of the Camp, appeared at the head of the army, and led the squadrons to the field, while Ferdinand prepared to prosecute his claim against France.

While detained before Grenada, Ferdinand and Isabella published their memorable and odious decree against the Jews. The Inquisitors, intent on the extirpation of heresy, insisted that the entire race should be destroyed, and by the urgent solicitation of the Cardinal of Spain secured the reluctant assent of the Sovereigns to their banishment. A single fact may serve to show the agency of the Ecclesiastics in securing the adoption of this barbarous measure. The Jews had commenced a negotiation with the Sovereigns, proposing to pay thirty thousand ducats for the expenses of the Moorish war. The negotiation was interrupted by Torquemada, who burst into the audience room, "and drawing forth a crucifix from beneath his mantle, held it up, exclaiming, 'Judas Iscariot sold his master for thirty pieces of silver. Your Highnesses would sell him anew for thirty thousand; here he is, take him and barter him away.' So saying, he threw the crucifix on the table, and left the apartment."—*Prescott.* "Overawed by a scene so emphatic," the Sovereigns signed the cruel and impolitic decree,

March 30, 1492, requiring all unbaptized Jews, irrespective of age or sex, to leave the Kingdom within four months, and forbidding their return upon any pretext, under penalty of death and confiscation of property, and making it a penal offense for any one to harbor, succor, or minister to their necessities, after the time appointed for their departure. Isabella's consent to so cruel an edict, so much at variance with her amiable disposition, is to be attributed to the influence of her spiritual advisers, in overcoming her own judgment; her religious convictions and prejudices being made by them the occasion of her political errors. It was the triumph of religious fanaticism over political expediency. "Spanish historians, without exception, celebrate it as a sacrifice of temporal interest to religious principle."—*Prescott.* "Neither the severity of Ferdinand nor the zeal of the Grand Inquisitor, can be said to have been misplaced."—*I. M. Ives.* Father Abarca remarks that "King Ferdinand was a *politic Christian*, making the interests of Church and State mutually subservient to each other.

Those of the Jews who preferred baptism to expulsion, were enrolled as members of the Church, to the great joy of the Pope and Cardinals, converts of Apostolic zeal and labor; but the great majority of them went forth as exiles from their native land—the home of their fathers for centuries—traveling into Portugal, Italy, France, England, and the Barbary States, suffering incredible hardships, and perishing, as victims of a merciless religious persecution. Entire districts of country were converted into a wilderness, and the Kingdom was impoverished by the loss of its most industrious, enterprising and wealthy inhabitants. The number of the exiles could not be precisely ascertained, and has been variously estimated by historians—but whether we call it one hundred

thousand, with Ferreras, or eight hundred thousand, with Mariana and Llorente, does not affect the question as to the enormity of the act by which a whole nation of people were required to abjure their religion or to abandon their country. For such a gigantic wrong, committed by an "infallible Church," through the instrumentality of its Grand Inquisitor, and the Catholic Sovereigns of Castile and Arragon, it is no apology to say that "Phillip of Hesse, John George II. of Brandenburg, and Frederic the Great," tyrants petty and great, have committed similar outrages, though on a smaller scale, *excluding them from their dominions, under the most oppressive conditions*, giving them "no other option than conversion or exile."

Torquemada, whose name has obtained an infamous immortality, presided in the Court of the Inquisition sixteen years—"a Court in which justice never remained an hour, in which mercy never spoke." He had been, in former years, Confessor to Isabella, and had urged her, or as some historians say, extorted from her a promise, should she ever come for the throne, to devote herself to the extirpation of heresy, to the glory of God and the exaltation of the Catholic Church. *Zurita, Prescott.* This accounts for the almost unbounded influence of that Ecclesiastical fanatic in the Councils of the Queen.

The persecution was waged in the name of the Church, and for religion. The inscription on the portal of the edifice in which the tribunal was erected, in Seville, was "*Exurge Dominus, judica causam tuam, capita nobis vulpes.*" During his administration, "about 2,000 persons perished in the flames."—*I. M. Ives.* Llorente, the ex-Inquisitor, secretary of the tribunal of Madrid from 1790 to 1792, who, after its suppression in 1808, devoted several years to an examination

of the registers of the tribunals, and brought to light many original documents from the archives of the Institution, says that 8,000 were burned, and 96,000 otherwise perished.—Zurita says that by 1520, 4,000 were burned, and 30,000 otherwise perished.—*Prescott.* Truly, as M. de Maistre, the principal writer of the neo-Catholic reaction, observes, "a desperate remedy was required for so desperate an evil; the adoption of means alike violent and energetic."—He "consecrates the Priesthood of the Execution, which he calls *the bond of Human Association.*" "*The whole earth, which is but an immense altar, continually saturated with blood the Scaffold, which is but an altar.*" "Bloody words," worthy of the worship of the God Siva, or Moloch, or Juggernaut—but strictly illustrative of the spirit and legislation of the Inquisition, under the control of the Papal despotism. "Those who are *called* its victims, evoked upon it the benedictions of Heaven, and its mild severity emulated that with which the Apostles had *despotically* preached *one doctrine* for the salvation of the human race, from which they permitted no dissent."—*I. M. Ives.*

It was a most humiliating triumph of fanaticism over the instincts of humanity and the principles of Religion, enjoining and consecrating the most revolting crimes, and the most diabolical persecutions in the name of Christianity. The odium excited against Torquemada was such that he was constrained to send an agent to defend his cause against the accusations preferred against him before the Sovereign Pontiff; yet he was not even removed from office, nor arraigned for trial; but four coadjutors were appointed to share with him the burdens of the administration, out of pretended regard to the infirmities of his age.

This pre-eminently bad man, who consigned to the flames, according to the lowest estimate, between two and three vic-

tims a week, on an average, during the whole period of his administration, was permitted to die peaceably in his bed, full of years and full of honors, the consecrated agent of the Papacy for the purification of the dominions of Ferdinand and Isabella from the heresy of Judaism. In studying his history, and that of his successors in the "Holy Office," we are tempted to inquire whether a license had not been granted to infernal malignants to usurp human forms, to invade earth with the practices of hell; or whether the world had not suffered a demoniacal possession, in the persons of the Inquisitors!

The fall of Granada, 1492, was celebrated at Rome by a procession of the Pope and Cardinals, when High Mass was celebrated amid popular rejoicings and triumphs; for the "Star of Islam," which "had shone in full brightness" upon the Peninsula, now suddenly "descended amid clouds and tempests, to the horizon."

According to the terms of the capitulation, the Moors were "guarantied the free exercise of their religion, with its peculiar rites and ceremonies," the "privilege of being judged by their own laws, under their own Magistrates, and being unmolested in their ancient usages, manners, language, and dress," subject only to the general control of the Castilian government.

The conduct and character of the Moors compares favorably with those of their Christian persecutors. An Ecclesiastic was accustomed to say that "*Moorish works* and *Spanish faith*, would make a good Christian. The influence of the Saracenic literature and civilization upon Europe is acknowledged by Guizot, though scarcely alluded to by Schlegel.—Hallam states only a few points illustrative of the influence of the Arabs on the progress of Literature.

The great Waterloo battle of the eighth century, fought by Charles Martel, between Tours and Poictiers, a battle of seven days, dissipated forever the Saracenic dreams of universal empire. The armed propagandists of the Koran, who had burned the library of Alexandria, and ruled by the sword; checked in their career of conquest, directed their energies to philosophical and literary pursuits, and poured upon benighted Europe a flood of light. The germs of Grecian Philosophy and Science were transplanted into an Arabic soil, and flourished in the beautiful and finished language of the Arabians, during the long, dark night in which the provincial languages, which succeeded the Latin, were in a state of formation. The Abassides led the way in this great literary campaign. Bagdad was the centre, but Bassora, Cufa, Ispahan, and Samarcand, were equally the homes of Science. The impetus was felt throughout the Saracen empire. In all parts, in every town, Schools, Academies and Colleges were established, from which many learned men proceeded. "Then such was Arabia, the nurse of letters, when even Greece grew languid, the mistress of Asia, of Africa, and of Europe."—*Casiri.*—"The Saracenic literature was greatly superior to any thing to be found at the same time in the Christian world."—*Berrington.* The Arabians were at one time "the commercial people of the world." The riches of India flowed through the channel of Arabian commerce, "till the discovery of the Cape of Good Hope by the Portuguese.—*Edinburgh Encyclopedia.* "The compass was known to the Arabians in the eleventh century."—*Sismondi.* They taught Algebra, Medicine, Philosophy, and the higher Mathematics, in their schools, and "may be considered in some measure the restorers of learning in Europe."—*Mosheim.*

The illustrious Ommiades, of Spain, stimulated the literary development; the progress of letters followed that of

arms, and for six centuries the elements of a high civilization existed there in brilliant combination. Agriculture and the Arts, poetry, history, and philosphy, were assiduously and successfully cultivated. Libraries, Colleges, and Astronomical Observatories were founded, and students of Science, Medicine and Philosophy, from all parts of Europe, resorted to the Arabian schools of Cordova, Grenada, and Seville.—"In the various cities of Spain, seventy libraries were opened for the instruction of the public, at the period when all the rest of Europe, without books, without learning, and without cultivation, was plunged in most disgraceful ignorance."—*Sismondi.* Alhakim II. collected in the libraries of his palace, according to the Arabian historians, 600,000 volumes.—"Eighty-five schools were opened in Cordova. The circle of letters and science was publicly expounded by Professors, whose wisdom attracted not only the scholars of Christian Spain, but of France, Italy, Germany, and the British Isles; for this period of brilliant illumination with the Saracens, corresponds precisely with that of the deepest barbarism of Europe."—*Prescott.* Abdelrahman II. respected the rights of his Christian subjects, and sought, by a beneficent policy, to attach them to his kingdom.—*Sismondi.* "The Saracens of Spain were tolerant to the Christians, so long as they demeaned themselves as quiet and peaceable citizens, and allowed them the free exercise of their religion."—*Mosheim.*—Gerbert, a great and exalted genius, the most scientific man of the Latin Church, subsequently Pope Sylvester II.—John Scotus—the celebrated Anselm, Archbishop of Canterbury, the father of scholastic metaphysics—Alexander of Hales—Benaventura, and Thomas Aquinas, were all diligent students of the works of the Arabian Philosophers.—*Gieseler, Tenneman, Sismondi, Mosheim, Hallam.*

For several years after the conquest of Grenada, the Arch-

bishop Talavera labored to secure the conversion of the Moors by peaceful measures, having translated the Liturgy into the Arabic language, and devised various means for the instruction of the people in the doctrines of the Catholic faith. The progress of proselytism was not sufficiently rapid to satisfy the most zealous portion of the Clergy, who insisted that the Moors might be required to submit to baptism, or sell their estates and remove to Africa; which, said they, could scarcely be regarded as a violation of the treaty, since the Moors would be so great gainers on the score of their eternal salvation. These considerations, says a devout Spaniard, "just and holy as they were, failed to convince the Sovereigns," who resolved to abide by their word; and until 1499, they faithfully observed the conditions of the treaty."

Ximines, Archbishop of Toledo, having become associated with Talavera, urged the adoption of more stringent measures. He maintained that the "unbeliever, if he could not be drawn, should be driven in the way of salvation," and assured the Sovereigns that it would be an act of clemency to offer pardon on the alternative of conversion or exile.

The most rigorous measures were adopted, and while multitudes sold their estates and removed to Africa, the number of converts was estimated at between 50 and 70,000. The Mosques were converted into Churches, and the banner of the Cross waved over the cities and plains of Grenada.

The traditional and religious prejudices of the Moors were aroused by these most arbitrary and violent measures. The children of apostate Moors were taken from their parents and educated in the Catholic faith. The Arabian Literature, consisting of the Koran, and a great number of religious, scientific and political works, the collected treasures of centuries, were publicly burned.

The Sovereigns having been convinced by the arguments of the Archbishop, and of Deza, the Grand Inquisitor, that the Mohammedans might be lawfully compelled to become Christians, notwithstanding the treaty securing to them the free exercise of their religion, resolved to adopt this cruel policy. The decree offering them the alternative of baptism or exile was promulgated Feb. 12, 1502, requiring all unbaptized Moors over 14 years of age, to leave the country within two months and a half, and enforcing obedience by the penalties of "death and confiscation of property."

Those who remained, having nominally embraced Christianity, were called Morescoes—the victims of persecution, because the soundness of their conversion was suspected; delivered over to the torture of the Inquisition by Charles V., and after a long century of persecution and unmitigated suffering, expelled from the Peninsula under Phillip II.

The Barons of Spain, to shield the oppressed Moors, caused a clause to be inserted in the King's coronation oath, "that he would on no pretence whatever expel the Moors, nor force them to be baptized—that he would not desire to be dispensed with, as to that oath, nor accept of any dispensation, and if he ever did, all that he should then do, should be *ipso facto*, null and void."

Notwithstanding this, the Pope commanded him "forthwith to proceed against the Moors, compelling them to become Christians, or driving them into exile," and to absolve him from his oath, he said,—"We release your Majesty from the obligation of the oath taken by you, from the estates of the Kingdom never to expel these infidels, absolving you from all the censures and penalties of the guilt of perjury, and dispensing with you as to that promise."

Ximines was undoubtedly an able Prelate, and he obtained as the reward of his meritorious services, the highest Ecclesiastical honors in the gift of the Papacy. He was appointed Cardinal by Pope Julius II.—he succeeded Deza as Inquisitor General of Castile, the "Grand Inquisitor who contrasts so gloriously with his predecessors," founded the celebrated university of Alcala—executed his famous Polyglot Bible, a monument of "learning and munificence which entitles its author to the gratitude of the whole Christian world."—prosecuted various gigantic undertakings—established the Inquisition in the New World, adding thousands to the number of its victims—and after the death of Ferdinand, as sole Regent of the Kingdom, combined in his person almost supreme Ecclesiastical and political power; a despotism which he exercised with a vigorous will, not for the amelioration of the severities of the Inquisitorial tribunals, but for the consolidation of Royal and Sacerdotal power. During his regency, if not before, he might have exercised his power to reduce the Inquisitorial system to the approved Ecclesiastical standard.

During the sixteenth century, the activity of the Inquisition was chiefly employed "in excluding Protestantism from the Spanish Peninsula. The Government of Spain might well be jealous of the introduction into the Peninsula of a principle whose first fruits were any thing else than submission to State authority."—*I. M. Ives.*

The persecuting policy of Phillip II., is defended by the learned Balmes, a Spanish writer, because the introduction of Protestantism into Spain, would have been fatal "to the unity, tranquility, and even the existence of the Spanish Monarchy." This is a good argument in favor of despotism, and one that is fully appreciated by the advocates of Pontifical supremacy. "The rigor of the Inquisition was miti-

gated in proportion as the danger of Spain's being inundated by Protestantism, ceased." "The right of persecution is a corollary of spiritual *infallibility;* and is the application by the State of the natural law of self-preservation from evils which it has been taught by the Church to *know* infallibly, are pernicious to society." "The civil liberty of a member of society (according to Blackstone) is his natural liberty, so far restrained by human laws as is necessary and expedient for the general advantage of the public."—"Therefore, if the lawgiver possesses the absolute *certainty* that opposition to a divine revelation or command affects society deleteriously, it is as much his duty to prevent it, as any other crime."—*I. M. Ives.* The definition of civil liberty is correct, but the inference is *false.* There is no logical connection between the major and the minor propositions. The rights of minorities are sacred. Civil liberty *restrains*, but does not *destroy* natural liberty. Moreover, if "absolute certainty" confers "the right of persecution," Protestants may exercise it, for they *do know* "*infallibly*," that the repression of religious opinions, as inculcated by Romanists, is "a public evil," tending to social and political revolutions. This ultramontane claim of the right of persecution, founded upon infallible certainty, is the cause of the religious wars which for so many years desolated Europe. The claim of Papal infallibility is ridiculous and absurd. One of the Augurs of Rome is said to have remarked, "that he wondered how one could look in the face of another without laughter."—Where does the boasted infallibility of the Church rest? In the Popes, in the Councils, or in both?

The decisions of Papal infallibility are not even self-consistent, while on the main points of controversy, Rome occupies the position of a sect; an arrogant, boastful, persecuting sect; at war with the infallible teachings of Nature and Rev-

elation, and with the interpretation of them as expressed in the symbols of the One Holy, Universal Church of Jesus Christ.

The claims of the Hierarchy have ever been resisted by the wisest and best minds, even in the bosom of the Roman Church; and its decisions on philosophical and political questions, to say nothing of religious rites, have been repudiated by nearly the whole civilized world, Catholic and Protestant. Even in Papal countries, the stringency of discipline has been relaxed; and the Hierarchy, deprived of the half of its dominions, has been forced to devote itself to the improvement and preservation of what is left. The blow which "cleft its triple crown," taught it a lesson of moderation in the maintenance of its claims; and it has learned, though late, the salutary lesson, that its truest friends and wisest counsellors were those whom it persecuted for urging the duties of repentance and reformation.

The Inquisition was founded on Papal infallibility—administered by Papal emissaries; and its results, cruel and sanguinary as they were, were approved by Rome, and constituted, in the estimation of Romish historians, the strongest claim of the Spanish Sovereigns to respect and renown. "No sooner was the holy office established in Spain than there shone forth a resplendent light; then it was that through the Divine favor the nation increased in power, and became competent to overthrow and trample down the Moorish domination." *Mariana.* The burning of the apostate Moors was celebrated as evidence of the piety of the Catholic Sovereigns. "Los renegados, fuernon acanavarcados; y'los conversos quemados; y'estos fueron las canas; y'luminarias mas alegres, por la fiesta de la vitoria, para la piedad Catholica de nuestros Reges." *Abarca, Anales de Aragon.*

Pope Alexander VI., May 3d, 1493, published a bull, in which, taking into consideration the eminent services of the Spanish Monarchs in the cause of the Church, especially in the subversion of the Mohammedan Empire, and willing to afford still wider scope for the prosecution of their pious labor, he "out of his pure liberality, infallible knowledge, and plenitude of Apostolic power," confirmed them in the possession of all lands discovered or hereafter to be discovered by them in the western ocean.

Padre Abarca considers that the "discovery of a new world just offered to the Kings of Portugal and England, was reserved by Heaven for Spain, being forced, in a manner, upon Ferdinand, in recompense for the subjugation of the Moors and the expulsion of the Jews." And yet, in the face of these historical facts, it is said that "the Pope *could not* have done more than he did to prevail upon the Spanish Monarchs to reduce the Inquisitorial system to the standard which had made it, in times of equal emergency, the glory of the Catholic Church." "No language can be more touching than his solemn appeal to the King and Queen, by the tender mercies of Jesus Christ, to show pity to such of their subjects as might have fallen into error." Sixtus IV. and Innocent VIII., resorted to the expedient of absolving heretics *secretly*, who "*were penitent*, in order that no legal pretext might remain for proceeding against them," and other "edicts of a like merciful nature."—*I. M. Ives.*

*Merciful edicts! to save heretics who were penitent!* Strange conceptions of mercy, to be entertained by Doctors of Canon Law! Even if heresy be *criminal*, it might be supposed that *penitents* might be granted a *public* absolution by the Sovereign Pontiffs, who claimed authority to crown and dethrone Kings, and to absolve their subjects from allegiance.

"Most of these bold endeavors, however, to save criminals(?) were unsuccessful, and as Llorente states, were wholly ignored by the Spanish government. The harsh rules of State policy obtained the victory over the unchangeably merciful principles which have ever guided the Christian Church."—"The despotism of the Inquisition, from the time of its foundation until its existence ended, aimed at crushing the influence of Rome in Spain. The only check upon its cruelty, was the determined perseverance with which the Sovereign Pontiffs interfered in behalf of mercy."—*I. M. Ives.*—In the early history of the Spanish Monarchy, the civil authority *was comparatively* independent of the spiritual, but the influence of the Inquisition impaired the integrity and corrupted the moral feelings of the nation, and subjected it, a prostrate, degraded kingdom, to the control of the Roman See.

"Very few processes recorded by Llorente resulted in the death of the prisoner, although he notoriously sought out the severest cases, and depicted the holy office, which he hated, in the blackest possible colors. The Spanish people, he confesses, looked upon the *autos-da-fe* as acts of *grace*, and therefore, all parties, sects and ranks, took part in these exhibitions."—*I. M. Ives.* This, of course, is *cool, deliberate irony.* IT NEVER WAS DESIGNED AS A STATEMENT OF FACTS! for Llorente says, expressly, that Torquemada condemned 8,000 persons to be burned, and 96,000 to other punishments—that Ximines condemned more than 2,500 persons to the stake, and 50,000 to other punishments—that previous to the time of Phillip III., not more than one person in one or two thousand processes, received entire absolution, so that it became a proverb, "that all who were not roasted, were at least singed."

"Devant l'Inquisition, quand on vient a jube,
Si l'on ne sort roti, l'on sort au moine flambe."

Paramo finds authority for burnings in the example of the Disciples at Samaria, forgetful of the severe rebuke of the Savior, "ye know not what manner of spirit ye are of; the Son of Man came not to destroy men's lives, but to save them," and records that miracles were wrought by the Virgin, in testimony of her approbation of the Holy Office, in such profusion, and with such rapidity, that the Secretary was unable to record them.

It has been said, with marked emphasis, that "despotic governments are unfavorable to the Papacy." Acting on the principle "fas est ab hoste doceri," we are constrained to admit, that distorted and false as this statement is, it contains, nevertheless, an element of truth, which must be taken into the account in making a proper adjustment of historical facts. A strong government, exercising the prerogative of sovereignty, whether Monarchical or Democratic, must necessarily resist the intervention of the Papacy, as incompatible with civil and religious liberty. History teaches that the eras of marked Papal despotism have coincided with those in which the civil governments were in a *feeble* or distracted condition. Claiming the right of enforcing uniformity in faith, but without any physical force to carry the sentence into execution, the Roman Church has been forced to rely upon the secular power to maintain the detestable principle of coercion and persecution.

To say that the Roman Church did not persecute, that the victims suffered death by State authority, and that the Church mercifully interposed to save all she could, is simply not true. Kings and Emperors were the instruments of the the Papacy. If they rebelled, they were anathematized, deposed, and their Kingdoms given away to Popish vassals. The civil authorities were required to extirpate heresy from

their territories, and this requisition is still enforced to the utmost wherever the Pope has power to do so. There are those who manage the Guerilla forces of controversy, so as to make each division support the other, without subjecting the whole to the responsibilities incurred by either. When it is politic, the secular denies the authority of the spiritual—when it is expedient, the spiritual ignores the existence of the secular. The Church did not burn the heretics, the civil authorities did that. Is it the duty of civil government to kill citizens because their faith on religious subjects differs from that of the Church? The Court of Rome originated the Inquisition, forced it upon the Governments, appointed its officers, and constituted the Court of final appeal; and therefore, is justly responsible for all its oppression, and blood, and torture, and death. The Court of Rome was the *judge*, and the civil government was the *executioner.*

Why did not the Pope forbid the executions, the tortures, and the processes of Inquisition? Why did he not abolish the tribunal, and summon the Inquisitors to Rome, to answer for mal-administration?

The victims of the Inquisition were peaceable citizens—noble civilians and prelates—conscientious Jews—chivalrous Moors—large minded, inquiring Philosophers—illustrious Savans—earnest, enthusiastic, protesting Catholics—illiterate peasants—women and children, all indiscriminately subjected to Inquisitorial tortures—a sacrifice upon the altar of a hypocritical Hierarchy, which professes to be the minister of mercy—a sacrifice extending through generations and centuries, approved, commanded, enforced on pain of anathemas and deposition, and celebrated by religious festivities—a series of Ecclesiastical triumphs over the liberties of mankind, and of horrible atrocities, without a parallel in the history of the world.

And this is the Inquisition of Rome, "planned by the wisest of Popes, and sanctioned by the most devout and merciful of Saints;" upon which "those who are called its victims invoked the benedictions of Heaven!" The incense of human sacrifices cast away the smell of corpses, and hymns of joyful triumph "drowned the voice of angry shouts." "Holy water" washed away the stains of blood, and the "fires that burned the heretics," shone with supernatural splendor!

The converts under such a discipline—the faithful, saved by the Church, were hypocrites and slaves. He who puts his conscience into the keeping of the sword, is the victim of oppression and terror; the iron has entered into his soul—a chain is about his neck—he is a slave, a dissembler, a coward, a Simon Magus, obeying not God, but man. A man who would sell himself to the Church for fear of punishment, would sell himself to any other tyrant for the same reason. A people in whose souls the sacred fire of liberty is extinguished through fear of pain, can never be free. Were this persecuting principle applied to our Catholic fellow citizens, the best and purest minds would be its victims, while the unprincipled and reckless would accept the faith imposed upon them by the persecuting power.

A full "*Sacred College*" is composed of *seventy* Cardinals, six of whom are of the order of Bishops, fifty of the order of Priests, and fourteen of the order of Deacons. They are all appointed by the Pope, and a vacancy in the Holy See is filled by the Cardinals, thus constituting a self-perpetuated Aristocracy, claiming the right of prescribing laws to the world. Fifty-four of the *actual* Cardinals are said to be Italians; sixteen are foreigners—six of France, two of Portugal, one of Prussia, one of Belgium, and one of England.—"Twenty-seven of the Cardinals reside in the City of Rome,

and participate, under the Pope, in the spiritual government of the Church, and in the temporal government of the Pontifical States."

The Pope has been denominated by Canon Law, "Our Lord God on the Earth, having power to dispense with laws, to change the substantial nature of things, and to preside over all the kingdoms of the globe." The Pope and the Papal Hierarchy claim the power of absolving from sin—a blasphemous impiety, dispensing with the obligations of the Divine law, and appropriating to itself, as a holy principle for the Church, the damning doctrine, that it is lawful to do evil that good may come; a usurpation of authority, to which we can find a parallel only in the legislation of the Pagan nations.

The Institutes of Menu require of the people, even of Princes, implicit obedience to the Brahmins as the interpreters of the laws. "What Prince could gain wealth by oppressing them, (the Brahmins) who, if angry, could frame other worlds, and could give being to other Gods and other mortals."

The history of the Roman Pontiffs proves that they urged upon the civil authorities, by anathemas and violence, the adoption of the "persecuting principle of canon law." It was a maxim, that "to keep faith with those who have it not, is an offense against the faith." A league or covenant with heretics and schismatics, though confirmed by oath or Apostolic confirmation, was of no binding force. "The person who shall have promised them security, *shall not in this case be obliged to keep his promise*, by whatever tie he may be engaged."—*Council of Constance.* "Scito te dare fidem hæreticis, violatoribus fidei sanctæ, non potuisse, et idcirco peccare mortaliter, si servabis; quia fideli ad infidelem non potest ulla communio."—*Pope Martin V.* The fundamental prin-

ciples of Pontifical diplomacy were clearly defined. "Non-fides cum hæreticis," "Juramentum contra utilitatem Ecclesiasticam præstitum non tenet." The principal proof afforded of attachment to religion, was the systematic persecution of those who practiced it. It was a part of the Ecclesiastical morality to fulminate the thunders of the Vatican, not so much against the results of thought, as against the liberty of thinking; those who claimed the privilege of quoting the Bible against the supremacy of the Papacy, and the errors of a Paganized Christianity, being especially marked for Inquisition and torture.

The Inquisition was the most efficient support of the Pontifical throne. Cardinal Hadrian, Inquisitor General of Spain, became Pope Adrian VI.—Cardinal Caraffa, who re-established the Inquisition in Italy, became Pope Paul IV.—Cardinal Alessandria, commissioner of the Inquisition at Rome, became Pope Pius V. "He lived only in his devotions, and in the Inquisition." Paul IV. and Pius V. insisted on the utmost rigor in the proceedings of the Inquisition, subjected new classes of offenses to its jurisdiction, and sanctioned the use of torture for the detection of accomplices.—The punishments imposed were fines, imprisonment, stripes, the boring of the tongue, and the galleys.

Even Spain was subjected entirely to Ecclesiastical domination. The decrees of the Council of Trent were accepted by Philip II. Caranza, Archbishop of Toledo, having published some doctrines approximating towards Protestantism, was imprisoned by the Inquisition in Spain, and afterwards sent to Rome, but even there, "he could not in the end escape condemnation." The Popes, so far from being "absolutely devoid of power to help" the victims of persecution, ruled over the Peninsula with a rod of iron. "The Inquisition

watched with merciless severity over the unity and inviolability of the faith." There were at one time in Spain eighteen Inquisitorial Courts, and twenty thousand familiars, or spies, whose duty it was to apprehend suspected persons, and drag them to the cells of the Inquisition.

Pius V. cherished intense hatred toward the heretical sects—sought to extirpate the remains of dissent in the Catholic territories—assisted the French Catholics, with money and troops—ordered that the Huguenot prisoners should be slain, urged Phillip II. to an armed intervention in the Netherlands—approved Alba's bloody measures, and sent him, as a reward, the "consecrated hat and sword," the reward of a piratical crusade against the genius of religious freedom, and the sacred rights of the human conscience.—*Catena, Vita di Pio V.* "Monsignor," said a privy counsellor of Phillip II. to the Papal Nuncio, while these events were transpiring, "are you now content with the King's proceedings?" "Perfectly content," answered the Nuncio, with a smile. The Ecclesiastical spirit was now perfectly aroused, and arrayed itself against Protestantism in almost every form.

Gregory XIII. (Hugo Buoncompagno de Bologna) ascended the Pontifical throne 1572, read Mass three times a week, aided the Jesuits liberally, founded Colleges, encouraged Literature, reformed the Calendar, increased the revenues of the Church, and made indefatigable and successful efforts against the Protestants. The Jesuits established themselves in France, attracted attention by their preaching and writings, and stimulated the religious enthusiasm of the Catholics. France, Spain, and the Pope, formed a coalition for the suppression of the spreading heresy.

Mathieu, a Jesuit, went to Rome and procured from Gregory XIII. a declaration that he fully approved of the French

Princes taking up arms against the heretics, that he removed every scruple they might entertain on that subject, and that even if the King should not approve their conduct, they must nevertheless prosecute their plan, till they achieved the grand object of extirpating the heretics."

As the Huguenots could not be crushed in open war, it was necessary to resort to treachery.

I now quote from the Catholic historian, Rotteck, Professor in the University of Freiburgh, and member of the Chamber of Deputies of the Grand Duchy of Baden: "To destroy heresy, was deemed an indispensable duty. To keep faith with heretics was never thought obligatory." It was desirable to destroy the heads of the Reformers, especially the Admiral Coligny, whose greatness of mind kept the party together. "So it was agreed, in order to entice the heads of the Reformers to Paris, to marry the King's sister, Margaret of Valois, with the Prince of Navarre, Henry of Bearn, afterwards Henry IV. of France.

The marriage took place Aug. 17, 1572. The rival houses seemed to have cemented an enduring peace. On the 24th of August, at the ringing of bells, the massacre commenced. The first victim was Coligny, who lay ill of a wound received two days before by a treacherous shot. Blood flowed in the castle and in the streets. The King, the instrument of death in his hand, exclaimed furiously to his brother-in-law, Henry of Navarre, and the Prince of Conde: "Death, Mass, or the Bastile!" From a window he fired upon his flying subjects, and the next day went round in the streets of Paris, delighted at the sight of bleeding victims. The Queen Mother, also, Catharine de Medicis, neice of Pope Clement VII., and the Court ladies, looked with exultation and triumph upon the scene of carnage.

The massacre was extended by the order of the King, into most of the provinces of the Kingdom.

In Paris, the number of victims, according to Bossuet, was 6,000; but according to Davilla, 10,000. The number of Huguenots that perished throughout the provinces, was variously estimated at from thirty to seventy thousand.—*Sully—Thuanus.*

"It was a horrible scene," says Thuanus, "when the streets and passages resounded with the noise of those that met together for murder and plunder; the groans of the dying, the shrieks of those that were butchered, the bodies of the slain that were thrown out of the windows, the courts and chambers of the houses that were filled with them, the dead bodies dragged through the streets, the blood running through the channels in torrents, men and women and children involved in one common destruction, and the gates and entrances of the King's palace all besmeared with their blood." Medals were coined to perpetuate its memory, with the inscription, "*Pietas excitavit Justitiam.*"

The King sent a messenger to the Pope to announce the intelligence of the extirpation of the heretics, and that the Seine flowed on more majestically after receiving their dead bodies.

Cardinal Lorraine, who had just closed the Council of Trent with anathemas against the heretics, gave the messenger a thousand pieces of gold, and said the King must have been filled with a sudden inspiration of God, when he gave the order for the slaughter of the heretics.—*De Thou.* The Pope and Cardinals went in procession to the Church of St. Louis, to return solemn thanks to God. Te Deum was sung, and the firing of cannon announced the joyful news. "La haine de l'heresie les fit recevoir, agreablement a Rome."—

*Bossuet.* "La Cour de Rome et le Conseil de'Espagne eurent une joye indicible de la Saint Bartelemy. Le Pape alla en procession a l'eglise de Saint Louis, rendre graces a Dieu d'an si heureux succes, et l'on fit ue panegyrique de cette action sous le nom de Triumphe de l'Eglise."—*Mezerey* —*Sully.* "Les Catholiques se regarderent comme les executeurs de la justice de Dieu."—*Thuanus.*

Cardinal Santorio Sanseverina, the leading member of the Congregation for French affairs, long the soul of the Inquisition, and subsequently a prominent candidate for the Papacy, called it the celebrated day of St. Bartholemew, most cheering to the Catholics. "Giusto sdegno del re Carlos IX., di gloriosa memoria, in quel celebre giorno di S. Bartolomeo lietisimo a Cattolici!"

The Pope wrote a special letter to the King, thanking him for the service he had rendered the Church. "The Catholic Church shall most assuredly record in her sacred annals a work of such devotion to her, and celebrate your name with never dying praises; but above all, you may most assuredly promise to yourself an ample retribution from the Divine Goodness for this most excellent undertaking, and may rest assured, that we shall never cease to pour forth our most earnest prayers to that Divine Goodness for this intent and purpose;" and, as if to consecrate the act, and seal the guilt of the Church throughout all time, a picture was added to the embellishments of the Vatican, in the anteroom of the Sistine, to commemorate the triumphs of the Church over her enemies.

The following extract from E. Briffault's French work upon Rome, goes to prove that the Pope and the Roman Hierarchy, if not anterior accomplices, were at least accessory to the horrors perpetrated on this occasion.

"When the news of the Bartholomew night arrived at Rome, the Cardinal from Lorraine was at the Papal residence. The French Court despatched a nobleman as a messenger to him to make him acquainted with the particulars of that night. He received from the Cardinal, on the spot, a present of one thousand pieces of gold, and Pope Gregory XIII. immediately ordered a salute to be fired by the cannons of the castle of San Angelo, and bonfires, in the evening, illuminated the whole city. The day following, the Pope, accompanied by all the Cardinals, proceeded to the Church of St. Mark and St. Louis, the parish church of the French, to return thanks to God for the perpetrated horrors. He went on foot, in procession, the German Emperor's Ambassador carrying the trail of his robes; the Cardinal from Lorraine read the High Mass. Medals were struck in memory of this event, and a picture ordered to be painted, representing the slaughter of the Bartholomew night. Inscribed on a ribbon in the upper part of the picture, the following words may be seen:—*Pontifex Colinii necem probat.*" (The Pope approves of the murder of Coligny.)

The edict of Nantes, by Henry IV., 1598, granting toleration to Protestants, after nearly a century of religious and political prosperity, was revoked by Louis XIV., 1685, at the instigation of his Jesuit Confessor, and the demand of the Papal party; opening upon the defenseless Huguenots a storm of fire, and hail, and blood. Despotism was strained to the utmost—all laws, human and Divine, were violated—the faith of treaties was disregarded—Protestantism, and even the shadow of dissent, was almost annihilated—liberty was sacrificed upon the altar of a fanatical faith, and the light of truth was eclipsed in a blaze of Catholic glory.

*The dispensations of Providence are retributive, and History*

*records the execution of the decrees.* Sixtus V. formed a league with Philip II., against England, but the Lord heard the prayers of his people, breathed upon the face of the waters, and the "invincible Armada" was scattered as chaff before the wind. Protestant England, though under the ban of the Papal anathema, is, commercially and politically, the *first* among the powers of the world.

The Spanish peninsula, washed by two seas, possessed of splendid harbors, noble rivers, fertile plains, a genial clime, a productive soil, the key of the Mediterranean commanding the commerce of Western Asia and Southern Europe, vast colonial possessions and exhaustless mines—once the garden of the world; is now the gigantic wreck of the Papal Inquisition—her harbors without ships, her commerce prostrated, the richest jewels of her crown wrested from her diadem, the character of her people overspread with the gloom of fanaticism, her government rent with discord and faction, and her fields all sown with salt.

The Puritans of New England, the Huguenots of the Southern States, and the Catholics of Maryland, driven from their fatherland by persecution, formed in the great campaign of freedom the two wings and the central column of the Grand Army, which, by its DECLARATION OF SENTIMENTS, and by the inspiration of French soldiers returned from this country, fanned into a flame the fires of the French revolution. The Church and the State had committed great crimes, divorcing Science and Religion, and arraying the powers of Government against the free exercise of thought. The revolution was the divinely appointed minister of vengeance against the oppressors. In the name of "mute generations," murdered by the Inquisition, by St. Bartholomew massacres, and by the religious wars, it armed itself with all the blood,

and stakes, and scaffolds, and prayers of the martyred dead, and poured out the vials of wrath, and overwhelmed the Infidel Church with storms, and howling winds, and sulphur and fire. It was the vengeance of God, who had taken the fury of man as the instrument of his wrath; and the cup of his indignation is not yet exhausted, for over that land of violence and blood, dark clouds are gathering, the elements are in fierce conflict, and the day may not be distant, when a storm of fire will be rained upon the "Seat of the Beast."

We need not go far to find the counterpart of Bunyan's picture of the Giant Pope, a decrepid old man, deprived of the vigor of early manhood, sitting in his consecrated cave, surrounded by bones, crosses, images, skulls, penal laws, instruments of torture, consecrated relics and holy water, grinning at the Pilgrims as they pass on their way to the Celestial City, biting his nails in impotent rage, because he cannot come at them, and growling, "you will never mend your ways until more of you be burned." His fanaticism kindles inquisitorial fires, and consecrates religious wars and bloody massacres—burning men's bodies in professed love for their souls. His spirit "breathes revenge, and murder beats from his heart." Perhaps another burning may be close at hand, for having renewed his strength by a little salutary tonic of Austrian guns and French bayonets, the old giant, coming out of his cave, raises his blood-stained banner and *advocates* the *obsolete idea*, the RIGHT OF PERSECUTION—the baptism of fire being his sacrament exclusively for heretics.

Every Roman Prelate is pledged to have the Catholic Religion established by law as far as possible, to obey the Roman Pontiff, and to hold all things delivered by the General Councils, persecuting decrees as well as definitions of doctrine.

"So far from granting toleration to Protestants, it is the duty of the Church to exterminate the rites of their religion.—Protestants are heretics, and as such, are worse than Jews and Pagans. It is the duty of the Roman Catholic Church to compel heretics, by corporeal punishment, to submit to her faith. The punishments decreed by the Roman Catholic Church, are confiscation of goods, exile, imprisonment, and death."—*Den's Theology.*

"We also swear that we will persecute this cursed Evangelical doctrine as long as we have a drop of blood in our bodies—and we will eradicate it secretly and publicly, violently and deceitfully, with words and with deeds, the sword not excluded."—*Jesuit Confession.*

The oath of the Bishop to the Supreme Pontiff makes it the duty of the Prelate and Priest to persecute, and is inconsistent with any proper allegiance to civil government. The Bishop is the sworn vassal of a foreign Prince. "I will help to defend and keep the Roman Papacy and the royalties of St. Peter against all men. The rights, honors, privileges, and authority of the holy Roman Church of our Lord the Pope, and his aforesaid successors, I will endeavor to preserve, defend, increase and advance. The rules of the Holy Fathers, the Apostolic decrees, ordinances or disposals, reservations, provisions and mandates, I will observe with all my might, and cause to be observed by others. Heretics, schismatics, and rebels to our said Lord, or his aforesaid successors, I will to my utmost *persecute* and *oppose.* So help me God and these holy Gospels of God." "Hæreticos, schismaticos, et rebellos, eidem domino nostro, vel successoribus prædictis, pro posse, persequar et oppugnabo."

The right and duty of persecuting Protestants, to the utmost, is at the present time as much an article of the faith of

the Roman Catholic Church, as the doctrine of the Mass or Purgatory.

Gregory XVI., in an encyclical letter addressed, 1832, to all Patriarchs, Primates, Archbishops and Bishops, denounced liberty of conscience as a "most pestilent error, which the unblushing impudence of some has held forth as an advantage to Religion"—execrated the "detested liberty of the Press"—urged the union of Church and State, and denounced those who would burst the "bond which unites the Priesthood to the Empire—a union dreaded by the profane lovers of liberty."

Orestes A. Brownson, who says that he publishes nothing without the consent of his Bishop, and whose Quarterly bears upon its front the imprimatur of the Prelates of the Church, says "the proper question is not whether the Papacy be or be not compatible with Republican government, but whether it be or be not founded in *Divine Right*. But in point of fact, Democracy is a mischievous dream, wherever the Catholic Church does not predominate, to inspire the people with reverence, and to teach and accustom them to bow to authority."

A mischievous dream in the United States—but a glorious experiment in Mexico and France, where the people have been taught to bow to authority by the Catholic Church! He adds, "It is the intention of the Pope to possess this country, undoubtedly. In this intention he is aided by the Jesuits, by all the Catholic Prelates and Priests—that the policy of the Church is dreaded and opposed by all Protestants, Infidels, demagogues, tyrants, and oppressors, is also unquestionably true. Save, then, in the discharge of our civil duties, and in the ordinary business of life, *there is, and can be, no harmony between Catholics and Protestants.*"

The Roman Catholic Church "has been governed by rulers successively claiming an absolute, infallible spiritual sway—has ever professed not only to believe, but to *know* that its teachings are certainly true, and that all other teachings are certainly false, and that uncompromising warfare with *every element, within and without, in revolt against it, was certainly its bounden duty to God.*"—*I. M. Ives.*

This is definite and unequivocal. Rome is, and ever has been, a persecuting power. The fires of Vesuvius are not extinct, though the rivers of burning lava no longer flow down its sides.

True it is, that the Romish Despotism has been restrained by the strong hand of the civil power, or the stronger hand of popular opinion; but the *dogma* is *what* it was, and *where* it was. The Waldenses, the Jews, the Moors, the Huguenots, and the Reformers of Germany and England, were the victims *not* of a *cruel age*, but of a cruel doctrine, and that doctrine is as cruel now as it was in the Pontificate of Innocent III., or Clement VIII., or Gregory XIII. The maintenance and application of this principle would carry the brand of exterminating war into the heart of Pagan, Mohammedam, and Protestant lands, to persecute and destroy, and torture and burn whole tribes and nations, *as detested, accursed, excommunicated, heretical miscreants, "undeserving of pity from God or man!"* THE WHOLE PROTESTANT WORLD WOULD BE A GREAT AUTO-DA-FE—THE POPE, THE GRAND INQUISITOR, AWAITING THE FORTUNATE HOUR WHEN HE COULD APPLY THE TORCH, AND SEE THE FIRES FLAME UP TO HEAVEN AMID THE SMOKE OF INCENSE AND THE SHOUTS OF TRIUMPH!!

According to the basis of the Reformation, freedom of Conscience, and the right of private judgment respecting

the doctrines of religion, are the very essence of opposition to Rome; though in the Protestant States, liberty of Conscience was not always respected, the spirit of Rome having lingered among the people, after the institutions had passed away—sanctioning persecution by Royal authority, under the influence of a traditional faith, received through long centuries of subjection to the Romish Church—the fossil relics of a former intolerant age, embedded in the legislation and jurisprudence of enlightened Nations.

The rights of conscience, and the line of demarcation between spiritual and political authority, were not distinctly recognized, and penal sanctions were enforced against errors which could not be regarded as offenses against the State.—The responsibility of this great wrong in the administration of civil government, rests upon Rome.

Says Blackstone, "In the meantime, they had prevailed upon the weakness of bigoted princes, to make the civil power subservient to their purposes, by making heresy not only a temporal, but even a capital offense—the Romish Ecclesiastics determining without appeal, whatever they pleased to be heresy, and shifting off to the secular arm the odium and drudgery of executors. Nay, they pretended to pray and intercede in behalf of the convicted heretic, *ut citra mortes periculum sententia circa cum moderatur*! well knowing, at the same time, that they were delivering the unhappy victim to certain death." "All persecution and oppression of Conscience, on the score of religious persuasion, is highly unjustifiable upon every principle of natural reason, civil liberty, and sound religion." Says Montesquieu, "It is a principle that every religion which is persecuted, becomes, itself, persecuting," for as soon as it arises above persecution, it attacks the religion which persecuted it, not as

a *religion*, but as a TYRANNY. Penal laws ought to be avoided in respect to religion; for history sufficiently informs us that they never had any other effect than to destroy." The Star Chamber, the Court of High Commission, and the persecuting edicts of Protestant States were unjustifiable, on any sound principles of reason or law; but it remains for Romanists to defend the principles of the Inquisition, upon which they were founded.

Since the battle of Culloden, 1746, the last attempt of the House of Stuart for the throne of England, to the present time, one hundred and six years, the nations of the world have made rapid progress in the theory and practice of government. The American Revolution, and the free institutions thence resulting, have caused the shadow to move forward upon the dial plate of Time, more degrees than it had advanced during the three preceding centuries. Toleration is granted partially, at least, in nearly all the independent States of the Old World, while many of them declare and maintain, in behalf of all subjects, the right of worship according to the faith which they have adopted.

There is darkness in Egypt, but light in all the land of Goshen. There is tyranny at Rome, and in the Italian States, and Romish Ecclesiastics maintain and defend the merciful principles of the Inquisition, which made it the "glory and pride of the Catholic Church!" Americans may not build a Church at Rome, as Italians or the subjects of the Pope may do in Protestant States. Every Roman Church that is consecrated in this country, and every Catholic spire that points to Heaven, rebukes the spirit of those enemies of freedom who advocate the restraint of civil and religious liberty.

Even the Sultan is more liberal and enlightened than the Pope; for he has at last, as the result, perhaps, of the diplo-

macy of Protestant nations, granted toleration to Christians; presenting to the world "the sublime spectacle, the Crescent protecting the Cross."

The persecuting edicts of the Roman Church are not repealed, and remain in full force, restraining freedom of worship, in every City and State where the Hierarchy exerts a paramount influence.

The assertion of the right and duty of persecution having for a long time been held in abeyance, and even stoutly denied, as we have reason to know, has for some secret reasons, whether of the Propaganda, or the policy of the Jesuits, or by direction of the Pope and Cardinals, or through a feeling of desperation of men who know that the hour of their overthrow draweth nigh, recently, and simultaneously been revived, at Rome, in England, in Baltimore, in New York, and even in the far west; and we are told of the glorious Inquisition, by which heretics were burned, and Eupean civilization saved!

Protestant Churches do not receive the dogma of persecution as an article of faith, or of opinion, or of policy; but denounce it as a doctrine of devils. To claim any such right is an intolerant assumption over other men's consciences.—The sect or party, the Prelate or Pastor that exercises, or defends or claims any such usurpation, is condemned already in the judgment of right minded men.

The statement sometimes made that all Churches would persecute if they had the power, is irrelevant to the main question, and is at variance with the recorded facts of history, as well as with the fundamental principles of Protestantism. The "right of persecution implies infallibility, the subjection of the State to the spiritual power, and the infliction of physical penalties for spiritual offenses"—three funda-

mental errors of spiritual despotism, which all true Protestants repudiate and abhor.

The Roman Church affirms the duty of persecuting heretics—approves of the Inquisition—sanctions the numerous edicts of the Popes and the decrees of the Councils, and is obliged by her canons to do so; and she cannot repeal one of her cruel laws, or profess repentance for one of her cruel deeds, without giving up her infallibility, and her life. The true Catholic Church has no such doctrines, no such persecuting edicts; and the scenes of former days are remembered by all good men, Catholics and Protestants, only with reprobation and horror.

It is said, "Why blame Romanists for the persecutions of a former dark, fanatical age?" *We do not.* If they disown the acts, and the principle, and the right of the Church to persecute, we exonerate them from blame. *It is for avowing and defending the principle that we condemn them.* And when we are told that sixty or seventy men at Rome, the Pope and the Cardinals, have a right to prescribe what we may or may not believe and speak, on pain of *fines, imprisonment and death*, we hesitate not to brand such a sentiment as AT WAR WITH THE PREROGATIVE OF GOD AND THE RIGHTS OF MAN.

The Fenelons, the Massillons, the Bourdalous, the Paschals, the Tassos, the Raphaels, the Michæl Angelos, the Lords Baltimore, and similar stars of glory; and others less illustrious but scarcely less worthy, redeemed by the Divine power of Christianity, working with celestial force among the humble, the prayerful. the unlearned, the retired scholars and savans, the laborious, faithful preachers, and the great multitude of liberal, enlightened, freedom loving Catholics of our own country, we do not hold responsible for the guilt of the Hierarchy.

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But if the Church is bound not only to defend, but to perpetuate the faith, what philanthropy is to be compared with that of conquering Empires for the Church? The Crusades against the Infidels, the Inquisition against the heretics, the St. Bartholomew massacres, and treasonable plots against the independence of sovereign States, are all to be regarded as Christian duties, resulting legitimately from the principles of infallibility! And if every hope of salvation is confined to the Church, if heresy is perdition, was it not an act of mercy to secure the conversion of the heretics, by fire and sword, Inquisitorial tortures and military Crusades? May not "war, slaughter, carnage and rapine be made acceptable to the Divinity?" Did not "the Apostles and first teachers of Christianity, preach through the world like humble, holy despots," exhorting civil rulers to "extirpate unbelievers and heretics with fire and sword?" The student of the Sacred Scriptures is shocked by the presumption and arrogance implied in such inquiries. Religion is polluted by such sentiments—virtue blushes in their presence; and all the forms of justice are outraged by such "infallible" schemes of mercy! for if there is a sin besides that of blasphemy against the Holy Ghost, which is beyond the reach of pardon, and for which no blood was shed on Calvary, it is the exercise of arbitrary power in the name of Jesus Christ—burning men's bodies for the conversion of their souls.

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